Joseph Alderson

DIRECTIONS

For Studying

I. A General Syſtem or Body of DIVINITY.

II. The Thirty nine Articles of RELIGION.

To which is added

St. *JEROM*'s EPISTLE to *NEPOTIANUS*.

By *THO. BENNET*, D. D.
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DIRECTIONS

THE PREFACE.

THE *following* LETTER, *wherein I have given* Directions *for Studying a general Syſtem or Body of Divinity, was written in the Year* 1705, *at the Requeſt of a young Gentleman, to whom, as the Beginning ſhews, I had made a Promiſe of it.*

Whilſt it lay by me, I beſtow'd ſome leiſure Hours in correcting it; and at length I have determin'd to make it Public. Becauſe I conceive, that ſomething of this Nature is much wanted; and I have been encouraged to hope, that this imperfect Attempt will be Serviceable, till a more exact performance ſhall render it Uſeleſs.

The Texts relating to the Duty of the Clergy, which were barely named in the Original LETTER, *I have printed at large. By this Means, without the Trouble of turning over his Bible, the Reader will be furniſh'd with proper Matter for ſerious Reflections on Days of Retirement.*

I have ſubjoined ſuch Directions *for Studying the Thirty nine Articles of Religion, as will, if I miſtake not, ſet them in a different Light, and give a more diſtinct and particular View of them, than may be found elſewhere. Such as have Opportunity, may compare (if they pleaſe) what others have written on them.*

I have been forc'd to add St. Jerom's *Epistle to* Nepotianus; *because 'tis not to be met with, that I remember, otherwise than amongst his Works, or in some Collection of his Epistles, which all Persons can't command the Use of.*

The Nature of my Design confin'd me to a very few Books; such as might plentifully instruct, and yet not discourage or overburden, young Beginners. 'Twas therefore impossible for me to mention many excellent ones, which every Body esteems, and for which none has a juster Value than my self. This made my Choice difficult. I hope, it has not proved in many Instances unhappy. The whole Number of them may be bought for about Twelve Pounds, as will appear to those who consider the Catalogue.

COLCHESTER,
Jan. 16. $17\frac{13}{14}$. T. BENNET.

ADVERTISEMENT.

WHereas in the following Papers I have made some References to the Second Part of the *Rights of the Clergy*, which is now printing, but have omitted the Numbers of the Chapters, because I have already found it necessary to alter the Division of them during the Working of the Press: I do hereby promise, that when that Book is printed off, which shall be as fast as my Circumstances will suffer me to attend the doing of it, I will give such a Table at the End of it, as shall direct the Reader how to make the Figures of Reference with his Pen, without prejudicing his Copy of this Book.

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DIRECTIONS

For Studying a General SYSTEM OR BODY of DIVINITY.

In a LETTER to a FRIEND.

SIR,

I INTENDED to have given you this Trouble much ſooner; but my late Rambles, my Buſineſs, and diverſe Accidents (not to mention that Indiſpoſition of Body which I have labor'd under) have hindred me. And therefore I muſt in the beginning of it beg Pardon for the *Delay*, as perhaps I ſhall have reaſon before the Concluſion of it, for the *Length* of my Letter to you. *The Occaſion of this Letter.*

I ſhall not waſt either Time or Paper in Apologies. No Man knows better than my ſelf, that there are numberleſs Perſons, whoſe Age and Experience have rendred them abundantly more able to direct you, than I can pretend to be; and perhaps, after the peruſal of what follows, you'll be forc'd to ſeek a more skilful Guide, and receive better Advice from another Hand. But, ſince you were pleas'd to create me an Opportunity of diſcourſing with you upon that Head; and ſince the hurry I was then in, drew upon me this Imployment: I hope, you'll accept and excuſe what I now offer to you, as a Proof (tho' of my own Inſufficiency, yet) of a moſt unfeigned and hearty Affection for you.

What you expect, Sir, is, that I ſhould lay before you ſuch a Method of beginning the Study of Divinity, as I would recommend to a Perſon who deſigns for Holy Orders. This therefore I ſhall endevor to do.

Books relating to the Duty of the Clergy.

And *Firſt*, I muſt intreat you to read ſome of thoſe Treatiſes, which will inſtruct you in the Duty of the Clergy; ſuch as St. *Chryſoſtom* of *the Prieſthood*, St. *Gregory Nazianzen*'s *Apologetical Oration*, St. *Jerom* to *Nepotianus*, the *Paſtoral* of *Gregory* the Great, Biſhop *Burnet*'s *Paſtoral Care*, Mr. *Herbert*'s *Country Parſon*, Mr. *Dodwell*'s firſt *Letter of Advice*, and the like. I preſume, 'twill be no difficult Matter for you to procure the Uſe of all theſe Books; and 'tis hardly poſſible for you to peruſe too many of them. However, let me perſuade you not to omit the reading of St. *Chryſoſtom*'s and Biſhop *Burnet*'s Pieces, and our Church's Offices of Ordination, eſpecially the Exhortation to thoſe who are to be ordain'd Prieſts. But above all, let me prevail upon you ſeriouſly to conſider that Collection of Scriptures,

which

which is annex'd to this Letter. For those Texts (to which you may probably add diverse others, as you read the Bible) ought ever to be in the Minds of such, as either design to serve God in the Work of the Ministry, or have actually engag'd themselves in it.

The Student's previous Self-Examination.

Let me beseech you therefore to consider them very carefully; and to labor earnestly, by serious and repeated Meditation, to form a just and true Sense, and throughly to convince your self of, *First*, The Weight of that Sacred Imployment, which you have some thoughts of devoting your self to; *Secondly*, The Reward that attends the faithful Discharge of it; *Thirdly*, The unspeakable everlasting Torments which will infallibly be the Consequence of Negligence in it. And then ask your own Conscience these plain Questions, *viz. Am I capable of the Work of the Ministry?* and *Do I resolve sincerely to act therein according to those Rules which* Christ *has set me?* If it answer, Yes; bless God for it, and beg him to establish your good Intentions, and enable you to be succesful in the execution of them: But if it answer otherwise, be persuaded, for the Church's Sake, for God's Sake, for your own Soul's Sake; if there be any Fear of losing Heaven, any Dread of the endless Pains of Hell; if unquenchable Flames can at this Distance make any Impression, and strike any Terror into you; be persuaded, I say, whatever Temptations of Preferment, *&c.* may intice you, not to force down the severest Judgments of God upon your self, by undertaking that sublime and difficult Work, which you are either not capable of, or not stedfastly resolv'd by his Grace to perform, with a Zeal and Integrity sutable to the Greatness of it.

When

When you have thus examin'd your Heart, if you determin for Holy Orders, your next Endevor muſt be to furniſh your ſelf with a competent Knowledge of Divinity. I ſay a *competent* Knowledge; for you muſt ever be making a Progreſs, and carrying on your Studies to the end of your Days; there being (as I conceive) no Poſſibility of arriving at ſuch a Perfection in Theological Learning, as will render your Labor for the future uſeleſs.

Some things preſuppoſed in the Student.

Now I take it for granted, that you are already ſufficiently acquainted with the *Latin*, *Greek*, and *Hebrew* Tongues; that you have gone thro' the uſual Academical Courſes of *Logics*, *Ethics*, and *Metaphyſics*; that you have alſo taken a General View of *Geography* and *Hiſtory*. This Foundation, I hope, is well laid; there being, I aſſure you, great Neceſſity and frequent Occaſions of having recourſe to theſe Particulars in the ſeveral Parts of Divinity. And therefore I muſt deſire you, for your own Eaſe hereafter, not to be defective in theſe preparatory Studies. But I am willing to believe, that you need not this Caution. And therefore I proceed to ſhew you, how you may attain ſuch a competent Knowledge of Divinity, as is ſufficient for a Candidate for Holy Orders; and ſuch as I heartily wiſh, every Perſon to be ordain'd were furniſh'd with.

Different Methods of ſtudying Divinity have been preſcrib'd

You know, that different Perſons have preſcrib'd different Methods for the ſtudying of Divinity. What Uſe you may make of their ſeveral Schemes hereafter, it is not my preſent Buſineſs to examin. Nor ſhall I give you the Reaſons, why I am not perfectly ſatisfied with

with any of those Advices which I have hitherto met with. Should I enlarge upon these Particulars, I should confound rather than direct you. I shall therefore briefly deliver my own Sentiments, which you were pleas'd to inquire after; and am not only willing, but desirous, that you should depart from the Rules I offer, whensoever your own Prudence shall judge it advisable so to do.

A Compendium *or System generally esteem'd necessary.*

'Tis generally agreed, that in the beginning of any Study, a Man ought to make use of some *Compendium* or general System. Now *Compendiums* or Systems of Divinity are numberless. But they have been almost all of them writ by Foreiners; whereas, for many Reasons, and *English* Student ought to begin with *English* Writers. But the Systems publish'd by our own Country Men are such, as I care not to recommend. What then shall be done? Why, I will select a small Number of Books written by *English* Men, which, with some Helps borrowed of *Turretin* and *Limborch*, will furnish you with a Body of Divinity; and I will prescribe such a Method of reading them, as I hope may be useful to you. Only I think it necessary for me, before I proceed, to advertise you of the following Particulars; *viz.*

Seven Things premis'd relating to the Method prescribed by the Author.

First, *An Inconvenience attends the tacking together the Writings of different Persons.*

First, That those Books or Parts of Books, which I shall recommend to your Perusal, having been written by different Authors, at different Times, and upon different Occasions; it cannot be expected, that I should be able to range the several Contents of them in so good an Order, as that they should resemble a just and regular System wholly compos'd

pos'd by one and the ſame Perſon. However, I am perſuaded, that if you will give your ſelf the Trouble of reading them in that Order which I ſhall preſcribe, you will reap very near as conſiderable Advantages thereby, as if you had ſpent your time in ſuch a Syſtem, as (tho' we dearly want it, yet) perhaps we muſt deſpair of ever ſeeing.

Secondly, *Some Repetitions are unavoidable in this Method.*

Secondly, That diverſe of the Books or Parts of Books, which I ſhall recommend to your Peruſal, being written on the ſame Subject, there muſt of Neceſſity be diverſe Repetitions of the ſame Matters. This could not be prevented, unleſs the Subſtance of 'em all were blended into one intire Diſcourſe; the Task of doing which I have neither Time nor Inclination to undertake. I hope therefore, you'll bear with this unavoidable Inconvenience; eſpecially ſince, tho' the fatigue of Reading is thereby a little increas'd; yet perhaps each diſtinct Treatiſe will afford you ſomething conſiderable, which is not in the reſt.

Thirdly, *The Author ſometimes differs in his Judgment from the Perſons whoſe Books he recommends.*

Thirdly, That in ſome Particulars, diverſe of thoſe Books or Parts of Books, which I ſhall recommend to you, are not written exactly according to my own Mind. I cou'd wiſh that ſome Points were handled, ſome Texts explained, ſome Arguments urg'd, *&c.* after a Manner a little different from that which thoſe Authors there uſe. This all Perſons who have ſpent any Time in the Study of Divinity, cannot but frequently experience in their Reading; and 'tis accordingly my own Caſe. Wherefore I hope you will not conclude, that what I recommend to you does, in all reſpects, fully and truly expreſs my own Sentiments. In the main

main I heartily approve what I recommend to you: and I am perſuaded, your reading according to my Directions, will not lead you to any ſuch Miſtakes, as you will have Reaſon to repent of, or be in any Danger of retaining, when farther Light is offer'd to you.

Fourthly, That whenſoever you meet with a Text of Scripture alleg'd to prove or diſprove any Propoſition, I would by all means adviſe you to turn to it in the Original, and peruſe it carefully with the Context, not forgetting to conſult ſuch Commentators upon the Place, as you have then by you. For 'tis impoſſible for you, till you are well vers'd in theſe Studies, to imagin, how eaſily you may otherwiſe be led into great Errors by the mere Sound of Words, by plauſible Gloſſes, *&c.* And let me perſuade you alſo, when the Books you read, do want Indexes of the Texts explain'd in them, to make them for your own Uſe. Theſe Indexes will be of conſiderable Service to you in the Proſecution of your Studies afterwards.

Fourthly, *All the Texts that are alleg'd, muſt be examined in the Original.*

Fifthly, That you muſt be extremely cautious, leſt you read too faſt. I hope you'll excuſe my Freedom, and think it no Reproach to you. For I have not the leaſt Reaſon to ſuſpect your being guilty of the Fault I warn you againſt. But I aſſure you, reading too faſt has done a great deal of Miſchief, and ſpoiled a great Number of Scholars. Be perſuaded therefore to ruminate upon what you read; to lay aſide your Book ſometimes, and think over the Contents of it; to digeſt it throughly, and make it perfectly your own; to ſearch and examin, and adviſe with a Friend, if any thing ſeem

Fifthly, *The Student muſt not read too faſt.*

ſeem obſcure to you; not to ſlide over any Difficulty, but to be impatient after a Solution of it; and (if poſſible) not to give your ſelf Reſt till you have met with it.

Sixthly, *The Student muſt recollect and digeſt what he reads upon any Branch of Divinity.*

Sixthly, That when you have gone through any conſiderable Branch of Divinity (for Inſtance, the Controverſy with the Atheiſts about the Being and Attributes of God; that about Natural Religion; that of the Authority of the Scriptures, and the Truth of Chriſtianity, with reſpect to the Hypotheſis of the Deiſts; or the like) you would beſtow ſo much Time and Pains in Reflection upon it, as to digeſt what you have read, into a regular Scheme in your own Head, to ſtate the Queſtions truly, to range the Arguments *pro* and *con*, with the reſpective Anſwers, and, in a word, make your ſelf ſo far a Maſter of the Whole, as to be able with a little Recollection to talk of it *extempore* in a good Method, and to lay it before another Perſon in a convenient Order. This, I confeſs, may appear a laborious Task; but I'll promiſe you, 'twill abundantly reward your Labor. For the Advantages of this Practice are unſpeakably great; and when once you are a little accuſtom'd to it, 'twill be for the future extremely eaſy, and (what is more) throughly delightful to you. Beſides, 'twill really ſpare you a vaſt deal of Pains; conſidering that you'll make infinitely greater Improvements by this Means in one Year's Study, then you will otherwiſe probably do in three, four, or five.

Seventhly, *He muſt join Devotion with Study.*

Seventhly, That the beſt way to ſtudy ſuccesfully, is to pray frequently and fervently for the Guidance and Aſſiſtance of God's Holy Spirit, to remove

remove your Prejudices, and prepare you for the Reception of Truth, to quicken your Faculties, and bleſs you in the Exerciſe of them, *&c.* Fly to your heavenly Inſtructor, when any thing perplexes you. Implore and depend upon his Aid in the Solution of Difficulties. Conſider alſo, that when you ſearch after Truth, you are always in the Preſence of that God who is Truth it ſelf, and who hates thoſe who inquire with a proud or a double Heart; who either rely upon their own Strength, or are willing to impoſe upon themſelves, or to be impos'd upon by others. Study therefore with the greateſt Humility and Impartiality. Be not forward to imbrace the Notions of thoſe Men whom you have receiv'd a good Opinion of; or to reject the Notions of thoſe whom you do not love and admire. But call every thing to the Bar of right Reaſon and divine Revelation; judge by that Rule; and let nothing but Evidence, drawn from Reaſon or Revelation, influence or determin you. But upon theſe Heads I need not inlarge. For I am writing, I hope, to a very good Chriſtian.

Theſe things being premis'd, I ſhall now proceed, according to my Promiſe, to ſelect a ſmall Number of Books, written by *Engliſh* Men, which, with ſome Helps borrow'd of the Foreiners before mention'd, will furniſh you with a Body of Divinity; and to preſcribe ſuch a Method of reading them, as, I hope, may be uſeful to you.

Of the Being and Attributes of God, and of Natural Religion.

You begin then with the Foundation of all Religion, both natural and revel'd, I mean the Being and Attributes of God. For this I refer you to Dr. *Clarke*'s *Demonſtration.* Which when you have read, 'twill be fit for you to inquire into the Law of Nature or Natural

Religion. For this I refer you to the ſame Author's *Diſcourſe concerning the unchangeable Obligations of Natural Religion, and the Truth and Certainty of the Chriſtian Revelation*, from the Beginning of the Book (omitting the Preface) to the end of the Fourth Propoſition.

Of the Truth of Chriſtianity.

In the next place you are to examin the Authority of the Holy Scriptures, and the Truth of Chriſtianity; and that with reſpect to the different Hypotheſes of *Deiſts*, *Jews*, *Mahometans* and *Pagans*.

First, *With reſpect to the Hypotheſis of the* Deiſts.

Firſt, With reſpect to the Hypotheſis of the *Deiſts*; who grant that there is a God, and profeſs to believe and practiſe the Law of Nature, or Natural Religion; but deny what we call Revelation, or God's having declar'd his Will to Mankind by Inſpir'd Perſons. Now the Scheme of the *Deiſts* is effectually deſtroy'd by proving, *Firſt*, That 'tis extremely agreeable to Reaſon, that God ſhould revele himſelf to Mankind. See the Fifth, Sixth and Seventh Propoſitions of Dr. *Clarke*'s aforeſaid *Diſcourſe*. *Secondly*, That God did actually revele his Will to Mankind by *Jeſus Chriſt* and his Apoſtles. For,

That the Books of the New Teſtament were written by thoſe Perſons whoſe Names they bear.

Firſt, The Books of the New Teſtament were written by thoſe Perſons whoſe Names they bear. See the Seventeenth Chapter of the Second Part of the Firſt Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion*, Dr. *Whitby*'s Prefatory Diſcourſe concerning the Four Goſpels, and his Prefaces to the Goſpels of St. *Mark*, St. *Luke*, and St. *John* (omitting his *Poſtſcript* to that on St. *John*) all which are in his Firſt Volume of *Annotations*. See alſo the Seventh Section of his

General

General Preface to the Second Volume. As for the Epiſtle to the *Hebrews*, the Author of which is not yet agreed on, See Dr. *Whitby*'s Preface to that Epiſtle.

That the Matters of Fact related in the New Teſtament are true.

Secondly, The Matters of Fact related in the Books of the New Teſtament are unqueſtionably true. See the Fifteenth Chapter of the Second Part of the firſt Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion.* From whence it follows, *Firſt*, That our Savior, his Apoſtles, and the Primitive Chriſtians, did certainly work Miracles in Confirmation of their Doctrin, and were endued by God with diverſe Supernatural Gifts. As for the nature of Miracles, ſee the Fourteenth Propoſition of Dr. *Clarke*'s *Diſcourſe*, from the Beginning of it down to the Paragraph which begins thus, *Secondly, The Divine Authority of the Chriſtian Revelation*, &c. in the Margin of which Paragraph are theſe Words, *Of the fulfilling the Propheſies, as an Evidence of our Savior's Divine Commiſſion.* And that our Savior, his Apoſtles, and the Primitive Chriſtians did actually work Miracles, and were endued by God with diverſe Supernatural Gifts, ſee the Thirteenth and Sixteenth Chapters of the Second Part of the Firſt Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion*; the Tenth Section of Dr. *Whitby*'s General Preface to his Firſt Volume of *Annotations*, down to that Paragraph which begins with *In Anſwer to what*, &c. and the Twelfth and Thirteenth Sections of the ſame; and his General Preface to his Second Volume, from the Beginning of the Second, to the end of the Sixth Section; and alſo from the Beginning of the Eighth, to the End of the Fifteenth Section. *Secondly*,

That our Savior did moſt certainly riſe from the Dead. See Biſhop *Pearſon* on the Fifth Article, beginning at *He roſe again.* See alſo the Fourteenth Chapter of the Second Part of the Firſt Volume of Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion,* the Twenty eighth Chapter of the Second Volume of the ſame Book, and the Eleventh Section of Dr. *Whitby's* General Preface to his Firſt Volume of *Annotations.*

That our Savior and his Apoſtles were Teachers ſent from, and inſpir'd by, Almighty God.

Thirdly, Our Savior and his Apoſtles were Teachers ſent from, and inſpir'd by, Almighty God; and conſequently the Holy Scriptures are of Divine Authority, and the Chriſtian Religion is undoubtedly true. See the Ninth, Tenth, Eleventh and Twelfth Propoſitions of Dr. *Clarke's Diſcourſe;* the Eighteenth Chapter of the Second Part of the Firſt Volume of Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion;* the Thirteenth, Fourteenth and Fifteenth Propoſitions of Dr. *Clarke's Diſcourſe,* the firſt Eight Sections of Dr. *Whitby's* General Preface to his Firſt Volume of *Annotations,* and the Fourth Part of the Firſt Volume of Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion.*

Of the Scriptures of the Old Teſtament.

And becauſe the Scriptures of the Old Teſtament are alſo to be receiv'd by Chriſtians, therefore the divine Authority of them muſt be eſtabliſh'd. See the Eleventh and Firſt Chapters of the Second Part of the Firſt Volume of Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion,* and alſo from the beginning of the Third, to the end of the Tenth Chapter of the ſame Book.

That

That the Canon of Scripture receiv'd by our Church is perfect, ſee the Seventh and Ninth Queſtions of *Turretin*'s *Locus Secundus*, and the Fourth Chapter of the Second Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion.* And that our Copies of the Bible are uncorrupt, ſee the Tenth Queſtion of *Turretin*'s *Locus Secundus*, and the Fifth Chapter of the Second Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion.*

Of the Canon and Integrity of the Scriptures.

Concerning the Objections made by the *Deiſts*, ſee the Tenth Section of Dr. *Whitby*'s General Preface to his Firſt Volume of *Annotations*, from *In anſwer to what*, &c. to the end of it; and the Sixth, Seventh, Eighth, Eleventh, Thirty firſt, Thirty third, Thirty fourth, Thirty fifth, and Thirty ſixth Chapters of the Second Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion.*

Of the Objections of the Deiſts.

Secondly, We come now to the Controverſies with the *Jews*. They acknowledge the divine Authority of the Old Teſtament, which contains many Propheſies concerning the Meſſiah. Our Buſineſs therefore is to prove, that the Bleſſed *Jeſus* is that Meſſiah, who was in the Old Teſtament propheſied of. And this is done,

Secondly, *With reſpect to the Hypotheſis of the* Jews.

Firſt, By ſhewing that the Bleſſed *Jeſus* and his Apoſtles were Teachers ſent from, and inſpir'd by, Almighty God. To this End you may uſe the ſame Arguments which have been mention'd as proper to be offer'd to a *Deiſt*. Now if the Bleſſed *Jeſus*

That our Savior and his Apoſtles were Teachers ſent from, and inſpir'd by, Almighty God.

and his Apoſtles were Teachers ſent from, and inſpir'd by, Almighty God; then our Savior muſt be that Meſſiah, who was propheſied of in the Old Teſtament. Becauſe both himſelf and his Apoſtles do declare, that he is that Meſſiah; and God moſt evidently teſtified the ſame by raiſing him from the Dead, and enabling him and his Apoſtles to work innumerable Miracles, and exerciſe diverſe ſupernatural Gifts of the Holy Ghoſt, in Confirmation of that very Declaration.

That our Savior is the Meſſiah promiſed in the Old Teſtament.

Secondly, By proving from the Scriptures of the Old Teſtament, that the Bleſſed *Jeſus* is that Meſſiah whom they ſpeak of. See the Twelfth Chapter of the Second Part of the Firſt Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion*, the Sixteenth Chapter of the Second Volume of the ſame Book, the Ninth Section of Dr. *Whitby*'s General Preface to his Firſt Volume of *Annotations*, and Biſhop *Pearſon* on the Second Article, from *And in Jeſus Chriſt*, down to *His only Son*. To which add the Twenty ſeventh and Twenty eighth Chapters of the Third Book of *Limborch*'s Syſtem.

Thirdly, *With reſpect to the Hypotheſis of the* Mahometans.

Thirdly, For the Controverſies with the *Mahometans* read the Seventh, Eighth and Ninth Chapters of the Third Part of the Firſt Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion*. Now the Religion of a *Mahometan* being ſuppos'd to have been prov'd falſe, the Truth of Chriſtianity is demonſtrated to him after the ſame Manner as to a *Deiſt*.

Fourthly,

Fourthly, The ſame may be ſaid of the *Pagans* or Heathens, the Falſhood of whoſe Religion is ſhewn in the Third, Fourth and Fifth Chapters of the Third Part of the Firſt Volume of Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion.* Fourthly, *With reſpect to the Hypotheſis of the* Pagans.

You proceed now to the great Doctrins of Chriſtianity.

You premiſe what Biſhop *Pearſon* has written concerning Faith, in his Expoſition of the Firſt Article, from the Beginning down to *I believe in God.* *Of Faith.*

You then conſider the great Point of the Trinity. See the ſame Biſhop *Pearſon* on the Firſt Article, beginning at *I believe in God*, down to the End. Read alſo what the ſame Author has written on the Second Article, from *His only Son*, to the End of it. For what relates to our Savior's being the Chriſt, you ſlip over it now; becauſe you have already perus'd it, when you examin'd the Truth of our Holy Religion with reſpect to the *Jewiſh* Hypotheſis: And what relates to the Name *Jeſus*, you will ſoon meet with. Wherefore you go on immediately to the ſame Biſhop's Expoſition of the Eighth Article. But I would adviſe you to ſubjoin the Firſt and the Six and twentieth Chapters of the Second Volume of Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion.* *Of the Trinity.*

Concerning the Incarnation, ſee Biſhop *Pearſon* on the Third Article, and the Twenty third Chapter of the Second Volume of Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion.* *Of the Incarnation.*

of Christ's *Satisfaction for Sin, Original and Actual.*

Then follows the Doctrin of *Christ*'s Satisfaction for our Sins. Under this Head you are to consider, *First*, Our Sins for which he ſatisfied, *viz.* 1. Original Sin. See the Twelfth and Thirteenth Chapters of the Second Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion*, and the Tenth Queſtion of *Turretin*'s *Locus Nonus*. 2. Actual Sin. See the Thirteenth Queſtion of the *Locus Nonus* of *Turretin*'s Syſtem. *Secondly*, That *Chriſt* did ſatisfy for our Sins. And 1. It was neceſſary that he ſhould ſatisfy. See the One and twentieth Chapter of the Second Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion*. 2. He did ſuffer. See Biſhop *Pearſon* on the Fourth Article. 3. By his ſuffering he did truly ſatisfy for our Sins. Compare the Tenth and Eleventh Queſtions of the *Locus Decimus quartus* of *Turretin*'s Syſtem, with the Twenty firſt and Twenty ſecond Chapters of the Third Book of *Limborch*'s Syſtem, and Dr. *Whitby*'s Appendix to the Twenty ſixth Chapter of St. *Matthew*. 4. That our Sins ſhall for his Sake be forgiven. See Biſhop *Pearſon* on the Second Article, from the Beginning thereof down to *And in Jeſus Chriſt*; and alſo on the Tenth Article.

Of the Deſcent into Hell.

As for *Chriſt*'s Deſcent into Hell, ſee Biſhop *Pearſon* on the Fifth Article, down to *He roſe again.*

of Christ's *Aſcenſion, Sitting at the Right-Hand of God, and his Coming to Judgment.*

Our Savior's Reſurrection from the Dead was then prov'd to you, when you examin'd the Authority of the Holy Scriptures, and the Truth of Chriſtianity. His Aſcenſion, his Sitting at the Right Hand of God the Father, and his Coming to Judgment, are treated

of

of by Biſhop *Pearſon* on the Sixth and Seventh Articles.

Of our own Reſurrection, and the Eternity of Rewards and Puniſhments.

Our own Reſurrection, and the Eternity of Rewards and Puniſhments, are alſo treated of by Biſhop *Pearſon* on the Eleventh and Twelfth Articles; but you muſt add Dr. *Whitby*'s Preface to the Firſt Epiſtle to the *Corinthians*, from the Beginning of the Sixth Section to the End; and alſo the Fourteenth Chapter of the Second Volume of Dr. *Jenkin*'s *Reaſonableneſs and Certainty of the Chriſtian Religion*, and Dr. *Whitby*'s Appendix to the Firſt Chapter of the Second Epiſtle to the *Theſſalonians*; wherein particularly is confuted an unhappy Notion of Archbiſhop *Tillotſon*, concerning God's not being oblig'd to inflict, tho' he has actually threaten'd, eternal Torments. By the way I muſt obſerve to you, that Dr. *Whitby*, in this very Appendix, advances a Conjecture touching the Conſumption of the Bodies of the Damned, which is utterly groundleſs.

Of Predeſtination, Free Will, Grace, univerſal Redemption, Perſeverance, &c.

Concerning Predeſtination, Free Will, the Operation of Grace, univerſal Redemption, Perſeverance, *&c.* there have been very warm Diſputes. I would by any means adviſe you to begin with Mr. *Plaifere*'s *Appello Evangelium*. If you pleaſe, you may afterwards take a fuller View of the two great oppoſite Schemes in the following Manner.

In the firſt place, I think 'tis very plain, that Man conſider'd in his fallen Eſtate, and without the Aſſiſtance of God's Grace, could have no freedom of Will to that which is good and well pleaſing to God. See the Fourth Queſtion of the *Locus Decimus*

of

of *Turretin*'s Syſtem. From hence it follows, that there is a Neceſſity of God's gracious Aſſiſtance to incline and enable a Man to do his Duty. See the Eleventh and Twelfth Chapters of the Fourth Book of *Limborch*'s Syſtem, and Dr. *Whitby*'s Appendix to the Sixth Chapter of the Second Epiſtle to the *Corinthians*, down to *Secondly, to explain, as far*, &c.

But the very Heart of the whole Controverſy, the Point upon which ſo many others do depend, and upon which the ſeveral Schemes do turn, is this, Whether the Operation of God's Grace be reſiſtible, or no. Let me intreat you to conſider it very carefully, and to compare the Fourth, Fifth, and Sixth Queſtions of *Turretin*'s *Locus Decimus quintus*, with the Thirteenth and Fourteenth Chapters of the Fourth Book of *Limborch*'s Syſtem, and Dr. *Whitby*'s Appendix before mention'd, from *Secondly, to explain, as far*, &c. to the end.

Nearly allied to this is the Controverſy concerning the Perſeverance of Saints, about which compare the Sixteenth Queſtion of *Turretin*'s *Locus Decimus quintus*, with the Eightieth, Eighty firſt, Eighty ſecond, Eighty third and Eighty fourth Chapters of the Fifth Book of *Limborch*'s Syſtem.

Being thus prepar'd, you inquire in the next place, whether Predeſtination to Life Eternal be abſolute or conditionate; whether God vouchſafes all Men ſufficient Means of Salvation; and whether Chriſt has obtain'd an univerſal Redemption by his Death and Sufferings. Concerning theſe Particulars compare the Ten Firſt Chapters of the Fourth Book of *Limborch*'s Syſtem with part of *Turretin*'s *Locus Quartus, viz.* from the Beginning of the Tenth, to the End of the Seventeenth Queſtion; and alſo the Two firſt Queſtions of his *Locus Decimus quintus*.

Here

Here 'twill be convenient to ſubjoin the Second, Third, Fourth and Fifth Queſtions of the *Locus Duodecimus* of *Turretin*'s Syſtem, concerning the Nature of the Covenant of Grace; and alſo the Fourth, Fifth, Sixth, Seventh, Eighth and Ninth Chapters of the Sixth Book of *Limborch*'s Syſtem, concerning Juſtification, Sanctification, Obſignation of the Spirit, Certainty of Salvation, Actual Reprobation, Excecation and Induration.

Of the Nature, Unity and Communion of the Catholic Church.

We are in the next place to conſider the Nature, Unity and Communion of the Catholic Church. See Biſhop *Pearſon* on the Ninth Article.

Of Clerical Powers.

The Diſtinction of Church Members into Clergy and Laity, and the ſeveral Powers and Offices appropriated by God to the Clergy, are treated of in the *Rights of the Clergy*.

Of the Form of Church Goverment.

What Form of Goverment *Chriſt* has appointed in his Church, you'll learn in the Courſe of your reading our Controverſies with the *Papiſts* on the one hand, and our *Engliſh* Sectaries on the other.

Of the Popiſh *Controverſies.*

For the Controverſies with the *Papiſts*, 'tis poſſible the *Confutation of Popery* may at preſent ſuffice you. But one thing I muſt add, which I ought indeed to have mention'd in the Firſt Chapter of the Second Part, *viz.* that thoſe who leave the Proteſtant Religion, and become Proſelytes to the Church of *Rome*, are obliged to profeſs the *Trent* Creed. This appears from that (*a*) Advertiſement which is pre-

(*a*) Atque eadem profeſſione uti tenentur, quicunque ab hæreſi remeantes ad fidem Eccleſiæ Catholicæ revertuntur. *p.* 518. *Lugdun.* 1676.

fix'd

fix'd to the Bull of *Pius* IV. at the End of the *Catechiſmus ad Parochos*. So that 'tis plain, that the Church of *Rome* allows not either the Clergy or the Laity any Liberty of diſſenting from her in any of thoſe Errors and Practices, upon the account of which I have ſhewn it to be unlawful to join in Communion with her.

As for the Judgment of the ancient Fathers concerning thoſe many Points which are controverted between our ſelves and the Church of *Rome*; I can by no means adviſe you to give your ſelf any Trouble about it at preſent. An impartial Enquiry after it will coſt more Time, than perhaps you are aware of. When you are at leiſure to proſecute your Theological Studies, after your Ordination, 'twill be no difficult matter for you to furniſh your ſelf with ſuch Books as will aſſiſt you in it.

Of Conſubſtantiation.

As for the *Lutheran* Doctrins, the only one that deſerves your Conſideration, is that of Conſubſtantiation; concerning which ſee *Turretin*'s Twenth eighth Queſtion of his *Locus Decimus nonus*, and *Limborch*'s Seventy firſt Chapter of the Fifth Book of his Syſtem.

Deſcend we now to the Controverſies with our *Engliſh* Sectaries.

Of the Quaker *Controverſies.*

The Errors of the *Quakers* are treated of in the *Confutation of Quakeriſm*.

Of the Controverſy with the Anabaptiſts *about Infant Baptiſm.*

Touching Infant Baptiſm read the Fifth Chapter of the *Abridgment* of the *London Caſes*. Then reflect upon the following Hints. *Firſt*, μαθητεύειν (the Word uſed in *Matth.* 28. 19.) ſignifies, not to *teach*, but to *diſciple*, or *make Diſciples of*. This is evident from the uſe of it in the New Teſtament. *Secondly*, Infants are in their own Nature capable of being *diſcipled* or *made Diſciples*

Diſciples of. This is evident from the Circumciſion of Infants under the Law; for they thereby entred into a Covenant with God, and were made the Diſciples of *Moſes*. *Thirdly*, 'Tis acknowledged, that they are not expreſly excluded by *Chriſt*. Nor, *Fourthly*, is actual Faith or actual Repentance abſolutely and indiſpenſably required in order to Baptiſm. This is prov'd in the aforeſaid Chapter of the *Abridgment*. And conſequently Infants are not virtually excluded by Chriſt. Wherefore, *Fifthly*, the Command to *diſciple* or *make Diſciples of* all Nations, *Matth.* 28. 19. extends to the Infants of thoſe Nations; becauſe it extends to all that are capable of Baptiſm. By this Means it appears, that we have a divine Precept for the Baptiſm of Infants.

Of the Controverſy with the Saturday Sabbatarians *about the Chriſtian Sabbath.*

Concerning the Obſervation of the Lord's Day as the Chriſtian Sabbath, ſee the Firſt Chapter of Mr. *Nelſon's Companion for the Feſtivals and Faſts of our Church*, and the Thirteenth and Fourteenth Queſtions of *Turretin's Locus Undecimus*.

Of the Controverſies with other Diſſenters.

Our Controverſies with other Diſſenters reſpect, *Firſt*, Lay Conformity; *Secondly*, Miniſterial Conformity.

Firſt, *About Lay Conformity.*

With reſpect to Lay Conformity, you are to conſider in the firſt Place the Diſputes about a precompos'd Liturgy in general, and our own Liturgy in particular. See the *Brief Hiſtory of the joint Uſe of precompos'd ſet Forms of Prayer*, with the *Diſcourſe of the Gift of Prayer* annex'd to it, the *Diſcourſe of joint Prayer*, and the *Paraphraſe with Annotations upon the Book of Common Prayer*. Then add what Mr. *Nelſon* has

has written concerning the Piety and Prudence of our Church in her Feſtivals and Faſts, and the religious Improvement of them, in his *Companion* for them. Only you may now omit the Firſt Chapter, becauſe you have already peruſed it, when you conſider'd the Chriſtian Sabbath. The Terms of Lay Conformity being vindicated, the Neceſſity of joining in Communion with the Eſtabliſh'd Church of *England*, is ſhewn in the *Diſcourſe of Schiſm*, with the Anſwer to *Thomas againſt Bennet* annex'd to it, down to *p.* 140. the Two firſt Chapters of Mr. *Hoadly*'s *Defence of Epiſcopal Ordination*, and his *Reply* to Dr. *Calamy*'s *Introduction*. You may then add Chapters the Second, Eighth, Ninth, *&c.* down to the end of the *Abridgment* of the *London Caſes*.

Secondly, About Miniſterial Conformity.

Touching the Lawfulneſs of Miniſterial Conformity, ſee Mr. *Hoadly*'s *Reaſonableneſs* of it.

Of the Church Catechiſm.

'Twill now be proper for you to read ſome Expoſition of the Church Catechiſm. There is indeed a great Number of that ſort of Books; but I am apt to think, that Biſhop *Wake*'s *Commentary* is beſt ſuted to your Purpoſe.

Of Caſuiſtical and Practical Writers.

The Caſuiſtical and Practical Part of Divinity ought to entertain you upon the Lord's Days, and other Days of Retirement and Devotion. You'll do well to begin with Mr. *Kettlewell*'s *Meaſures of Obedience*, and the *Whole Duty of Man*. To theſe you may add (or as Opportunity offers, you may conſult) Biſhop *Sanderſon*'s *Prelections* and *Caſes of Conſcience*, Dr. *Hammond*'s *Practical Catechiſm*, the other Works of the Author of the *Whole Duty of Man*, the Sermons which Arch-Biſhop *Tillotſon* publiſh'd in his Life time, Mr. *Kettlewell* on the *Sacrament*, and of *Chriſtian Prudence*,

dence, and Dr. *Barrow's Engliſh* Works. Theſe are ſufficient to give you a fair View of the Caſuiſtical and Practical Part of Divinity, and to furniſh you with good plenty of Matter for Sermons. If you have Leiſure to peruſe or conſult more Books of this Kind, there is a great Number of excellent ones to be had, and 'twill be difficult for you to make an ill Choice. But there is one Book, which I would beg you to be much converſant in, and to make your conſtant Companion; I mean Dr. *Stanhope's Chriſtian's Pattern*, being his Tranſlation of *Thomas à Kempis's* Book *de Imitatione Chriſti*.

There are, I confeſs, in ſome of theſe Caſuiſtical and Practical Books, diverſe Controverſies intermixt. But if 'twas not impoſſible, yet 'twas certainly needleſs, for me to ſeparate them; eſpecially ſince they will amply recompenſe all the Labor you will beſtow in the Peruſal of them. And indeed, I would adviſe you by all means, before you are ingag'd in a conſtant Courſe of Preaching, to be ſo well acquainted with them, that whenſoever you are about to compoſe a Sermon, you may readily have recourſe to ſuch Parts of them as relate to your Subject. This will make your Compoſition very eaſy; and you cannot but be immediatly ſenſible of the Advantage of it. Be perſuaded therefore to turn over their Indexes frequently, and take a curſory View of what they write about. Make your ſelf able to find whatſoever is contain'd in them; that altho' you have not at preſent Leiſure to conſider it, yet you may inſtantly run to it, when you have Occaſion for it.

The uſe of Turretin's *and* Limborch's *Syſtems.*

There are many Queſtions commonly mention'd by the Writers of Syſtems, which I did not think it worth while to refer to particular

Authors

Authors for. Some of them are of ſmall, or no Concern; ſuch as ſerve only to amuſe a Student, or beget in him a Diſpoſition to wrangle about ſuch Points as may without any Danger be determin'd either way. Others are of greater Moment, and may deſerve your ſerious Thoughts. Now what is moſt neceſſary and ſubſtantial, you'll find in thoſe Books or Parts of Books, which I have referr'd you to; and *Turretin* and *Limborch* will furniſh you upon ſuch Heads, as I have paſs'd over in Silence. When your Inclination leads you to the Conſideration of them, you may at a leiſure Hour run over the ſeveral Contents, and the *Lemmata* in their Margins, and read what your Curioſity faſtens on. *Turretin* is a *Calviniſt*, and *Limborch* an *Arminian*; and their Schemes of Divinity are drawn according to their reſpective Principles. Wherefore you muſt be cautious in reading them. Thoſe other Books which I have recommended to you, will prevent your being miſled into the principal Errors of theſe two Authors: and beſides, two ſuch oppoſite Writers neceſſarily muſt, and frequently do, correct each other. However, be perſuaded to examin their Opinions well, before you imbrace them; and adviſe with a judicious Friend, when you are doubtful, or any thing ſurprizes you.

A farther Progreſs propos'd.

When you have gone thro' the Method propos'd for ſtudying the Body of Divinity, 'twill be convenient for you to examin the Articles and Homilies of our Church. The principal Points contain'd in them you'll have conſider'd by ſtudying the Body of Divinity; but ſome few remain to be ſearch'd into afterwards. I think you ought to go thro' 'em before you are Ordain'd; becauſe you muſt then ſubſcribe them.

After

After your Ordination (or before it, if you have Time) you may build upon that Foundation, which I have been directing you how to lay, 1. By acquiring what we call the Knowledge of Books, as far as relates to Theological Studies. 2. By a thorough Study of the Scriptures, and deſcending from them to the Eccleſiaſtical Writers, eſpecially thoſe of the firſt Centuries.

I intreat you to accept my poor Endevors to ſerve you, and to excuſe the Length, and other Imperfections of this Letter.

I heartily pray God to bleſs your Studies, and am,

Your Sincere Friend,

T. B.

A COL-

A COLLECTION OF SUCH SCRIPTURES,

As ought to be

Seriouſly and frequently Conſidered by all thoſe, who either Deſign for Holy Orders, or are actually Ordained.

ISAIAH 56. 10, 11, 12.

HIS Watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; ſleeping, lying down, loving to ſlumber.

Yea, they are greedy dogs which can never have enough, and they are ſhepherds that cannot underſtand: they all look to their own way, every one for his gain from his quarter.

Come ye, ſay they, I will fetch wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant.

Jeremiah 1. 7, 8.

But the Lord ſaid unto me, Say not, I am a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

Be not afraid of their Faces: for I am with thee to deliver thee, ſaith the Lord.

Jeremiah 2. 8.

The prieſts ſaid not, Where is the Lord? and they that handle the law, knew me not: the paſtours alſo tranſgreſſed againſt me, and the prophets propheſied by Baal, and walked after things that do not profit.

Jeremiah 5. 30, 31.

A wonderful and horrible thing is committed in the land.

The prophets propheſie falſely, and the prieſts bear rule by their means, and my people love to have it ſo: and what will ye do in the end thereof?

Jeremiah 6. 13, 14, 15.

For from the leaſt of them, even unto the greateſt of them, every one is given to covetouſneſs; and from the prophet even unto the prieſt, every one dealeth falſely.

They have healed alſo the hurt of the Daughter of my People ſlightly, ſaying, Peace, peace, when there is no peace.

Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall: at the time that I viſit them, they ſhall be caſt down, ſaith the Lord.

Jeremiah 10. 21.

For the paſtours are become brutiſh, and have not ſought the Lord: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

Jeremiah

Jeremiah 23. 1, 2, 3.

Wo be unto the paſtours that deſtroy and ſcatter the ſheep of my paſture, ſaith the Lord.

Therefore thus ſaith the Lord God of Iſrael againſt the paſtours that feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the Lord.

And I will gather the remnant of my flock out of all countreys whither I have driven them, and will bring them again to their folds, and they ſhall be fruitful and increaſe.

Ezekiel 2. 3, 4, 5, 6, 7.

And he ſaid unto me, Son of man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me; they and their fathers have tranſgreſſed againſt me, even unto this very day.

For they are impudent children and ſtiff hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord God.

And they, whether they will hear, or whether they will forbear (for they are a rebellious houſe) yet ſhall know that there hath been a prophet among them.

And thou, ſon of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou doſt dwell among ſcorpions: be not afraid of their words, nor be diſmayed at their looks, though they be a rebellious houſe.

And thou ſhalt ſpeak my words unto them, whether they will hear, or whether they will forbear, for they are moſt rebellious.

Ezek. 3. 17, 18, 19, 20, 21.

Son of man, I have made thee a watchman unto the houſe of Iſrael: therefore hear the word at my mouth, and give them warning from me.

When I ſay unto the wicked, thou ſhalt ſurely die: and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life: the ſame wicked man ſhall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt deliver'd thy ſoul.

Again, when a righteous man doth turn from his righteouſneſs, and commit iniquity, and I lay a ſtumbling-block before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſin, and his righteouſneſs which he has done, ſhall not be remembred; but his blood will I require at thine hand.

Nevertheleſs, if thou warn the righteous man, that the righteous ſin not, and he doth not ſin; he ſhall ſurely live, becauſe he is warned: alſo thou haſt deliver'd thy ſoul.

Ezek. 22. 26.

Her prieſts have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed difference between the unclean and the clean, and have hid their eyes from my ſabbaths, and I am profaned among them.

Ezek. 33. 1-----9.

Again the word of the Lord came unto me, ſaying,

Son of man, ſpeak to the children of thy people, and

and ſay unto them, when I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their watchman:

If when he ſeeth the ſword come upon the land, he blow the trumpet, and warn the people;

Then whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come and take him away, his bloud ſhall be upon his own head.

He heard the ſound of the trumpet, and took not warning, his bloud ſhall be upon him; but he that taketh warning, ſhall deliver his ſoul.

But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come and take any perſon from among them, he is taken away in his iniquity, but his bloud will I require at the watchman's hand.

So thou, O ſon of man, I have ſet thee a watchman unto the houſe of Iſrael: therefore thou ſhalt hear the word at my mouth, and warn them from me.

When I ſay unto the wicked, O wicked man, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked man from his way, that wicked man ſhall die in his iniquity, but his bloud will I require at thine hand.

Nevertheleſs if thou warn the wicked of his way to turn from it: if he do not turn from his way, he ſhall die in his iniquity, but thou haſt deliver'd thy ſoul.

Ezek. 34. 1------10.

And the word of the Lord came unto me, ſaying,

Son of man, propheſie againſt the ſhepherds of Iſrael, propheſie, and ſay unto them, Thus ſaith the

Lord God unto the ſhepherds, Wo be to the ſhepherds of Iſrael, that do feed themſelves; ſhould not the ſhepherds feed the flocks?

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

The diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt; but with force and with cruelty have ye ruled them.

And they were ſcattered, becauſe there is no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered.

My ſheep wandered through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek after them.

Therefore, ye ſhepherds, hear the word of the Lord.

As I live, ſaith the Lord God, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe there was no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock;

Therefore, O ye ſhepherds, hear ye the word of the Lord;

Thus ſaith the Lord God, Behold, I am againſt the ſhepherds, and I will require my flock at their hands, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

Micah 3. 11.

The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, Is not the Lord among us? none evil can come upon us.

Zephaniah 3. 4.

Her prophets are light and treacherous perſons: her prieſts have polluted the ſanctuary, they have done violence to the law.

Zechariah 11. 17.

Wo to the idol ſhepherd that leaveth the flock: the ſword ſhall be upon his arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

Malachi 1. 6, 7, 8, 9, 10.

A ſon honoureth his father, and a ſervant his maſter: if then I be a father, where is mine honour? and if I be a maſter, where is my fear? ſaith the Lord of hoſts unto you, O prieſts, that deſpiſe my name: and ye ſay, Wherein have we deſpiſed thy name?

Ye offer polluted bread upon mine altar: and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the Lord is contemptible.

And if ye offer the blind for ſacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? offer it now unto thy governour, will he be pleaſed with thee, or accept thy perſon? ſaith the Lord of hoſts.

And now I pray you, beſeech God that he will be gracious unto us; this hath been by your means: will he regard your perſons? ſaith the Lord of hoſts.

Who is there even among you that would ſhut the doors for nought? neither do ye kindle fire

on

on mine altar for nought. I have no pleaſure in you, ſaith the Lord of hoſts, neither will I accept an offering at your hand,

Mal. 2. 7, 8, 9.

For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he is the meſſenger of the Lord of hoſts.

But ye are departed out of the way; ye have cauſed many to ſtumble at the law; ye have corrupted the covenant of Levi, ſaith the Lord of hoſts.

Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but have been partial in the law.

Matthew 10. 16.

Behold, I ſend you forth as ſheep in the midſt of wolves; be ye therefore wiſe as ſerpents, and harmleſs as doves.

Acts 20. 18, 19, 20, 21.

Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

Serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews:

And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe;

Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

V. 24.

None of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtery which I have

have receiv'd of the Lord Jeſus, to teſtify the goſpel of the grace of God.

V. 26------31.

I take you to record this day, that I am pure from the blood of all men.

For I have not ſhunned to declare unto you all the counſel of God.

Take heed therefore unto your ſelves, and unto all the flock over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own bloud.

For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.

Therefore watch; and remember, that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.

1 *Cor.* 4. 1, 2.

Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.

Moreover it is required in ſtewards, that a man be found faithful.

1 *Cor.* 9. 22.

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

1 *Cor.* 10. 33.

Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved.

2 *Cor.* 2. 17.

For we are not as many, which corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

2 *Cor.* 4. 5.

We preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake.

2 *Cor.* 5. 11.

Knowing therefore the terrour of the Lord, we perſuade men; but we are made manifeſt unto God, and I truſt alſo are made manifeſt in your conſciences.

2 *Cor.* 5. 20.

Now then we are ambaſſadours for Chriſt, as though God did beſeech you by us: we pray you in Chriſt's ſtead, be ye reconciled to God.

2 *Cor.* 6. 1------10.

We then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain:

(For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccour'd thee: behold, now is the accepted time; behold, now is the day of ſalvation.)

Giving no offence in any thing, that the miniſtery be not blamed:

But in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes.

In ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings,

By pureneſs, by knowledge, by long ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned.

By the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left,

By honour and diſhonour, by evil report and good report: as deceivers, and yet true;

As unknown, and yet well known; as dying, and

and behold, we live; as chaſtened, and not killed;
As ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

2 Cor. 12. 15.

And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you, the leſs I be loved.

Galatians 1. 10.

For do I now perſwade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.

Philippians 1. 8.

For God is my record, how greatly I long after you all, in the bowels of Jeſus Chriſt.

Phil. 2. 17.

Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoyce with you all.

Coloſſians 1. 28, 29.

We preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus:
Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

Coloſ. 4. 17.

And ſay to Archippus, Take heed to the miniſtery which thou haſt received in the Lord, that thou fulfil it.

1 *Theſſalonians* 2. 3, 4, 5, 6, 7, 8.

For our exhortation was not of deceit, nor of uncleanneſs, nor in guile:
But as we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak not as pleaſing men, but God, which trieth our hearts.

For

For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God is witneſs.

Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſom, as the apoſtles of Chriſt,

But we were gentle among you, even as a nurſe cheriſheth her children:

So being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God onely, but alſo our own ſouls, becauſe ye were dear unto us.

1 *Theſſ.* 2. 10, 11, 12.

Ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably we behaved our ſelves among you that believe:

As you know, how we exhorted and comforted, and charged every one of you (as a father doth his children)

That ye would walk worthy of God, who hath called you unto his kingdom and glory.

1 *Theſſ.* 3. 8.

For now we live, if ye ſtand faſt in the Lord.

1 *Timothy* 3. 1------9.

This is a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work.

A biſhop then muſt be blameleſs, the husband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach;

Not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brauler, not covetous;

One that ruleth well his own houſe, having his children in ſubjection with all gravity;

(For if a man know not how to rule his own houſe, how ſhall he take care of the church of God?)

Not

Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil.

Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the devil.

Likewiſe muſt the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

Holding the myſtery of the faith in a pure conſcience.

1 Tim. 4. 12----16.

Be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

Till I come, give attendance to reading, to exhortation, to doctrine.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Meditate upon theſe things, give thy ſelf wholly to them; that thy profiting may appear to all.

Take heed unto thy ſelf, and unto thy doctrine; continue in them; for in doing this thou ſhalt both ſave thy ſelf, and them that hear thee.

2 Tim. 1. 6, 7, 8.

I put thee in remembrance, that thou ſtir up the gift of God which is in thee by the putting on of my hands.

For God hath not given us the ſpirit of fear; but of power, and of love, and of a ſound mind.

Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: but be thou partaker of the afflictions of the Goſpel, according to the power of God.

V. 13,

V. 13, 14.

Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus.

That good thing which was committed unto thee, keep by the Holy Ghoſt, which dwelleth in us.

2 *Tim.* 2. 1——16.

My ſon, be ſtrong in the grace that is in Chriſt Jeſus.

And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

Thou therefore endure hardneſs, as a good ſouldier of Jeſus Chriſt.

No man that warreth, entangleth himſelf with the affairs of this life; that he may pleaſe him who hath choſen him to be a ſouldier.

And if a man ſtrive alſo for maſteries, yet is he not crown'd except he ſtrive lawfully.

The husbandman that laboureth, muſt be firſt partaker of the fruits.

Conſider what I ſay; and the Lord give thee underſtanding in all things.

Remember, that Jeſus Chriſt of the ſeed of David was raiſed from the dead, according to my goſpel:

Wherein I ſuffer trouble as an evil doer, even unto bonds; but the word of God is not bound.

Therefore I endure all things for the elects ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

It is a faithful ſaying: For if we be dead with him, we ſhall alſo live with him:

If we ſuffer, we ſhall alſo reign with him: if we deny him, he alſo will deny us:

If

If we believe not, yet he abideth faithful; he cannot deny himſelf.

Of theſe things put them in remembrance, charging them before the Lord, that they ſtrive not about words, to no profit, but to the ſubverting of the hearers.

Study to ſhew thy ſelf approv'd unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

But ſhun profane and vain bablings; for they will increaſe unto more ungodlineſs.

V. 22----26.

Flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

And the ſervant of the Lord muſt not ſtrive; but be gentle unto all men, apt to teach, patient.

In meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth.

And that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

2 *Tim.* 4. 1---5.

I charge thee before God and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom:

Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long ſuffering and doctrine.

For the time will come, when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears.

And they ſhall turn away their ears from the truth, and ſhall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry.

Titus 1. 5-----11.

For this cauſe left I thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

If any be blameleſs, the husband of one wife, having faithful children, not accuſed of riot, or unruly.

For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate;

Holding faſt the faithful word, as he hath been taught, that he may be able by ſound doctrine, both to exhort and to convince the gainſayers.

For there are many unruly and vain talkers and deceivers, eſpecially they of the circumciſion,

Whoſe mouths muſt be ſtopp'd, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake.

Tit. 2. 1.

Speak thou the things which become ſound doctrine.

V. 7, 8.

In all things ſhewing thy ſelf a pattern of good works: in doctrine ſhewing uncorruptneſs, gravity, ſincerity,

Sound

Sound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.

V. 15.

Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

Hebrews 13. 17.

Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief: for that is unprofitable for you.

1 *Peter* 5. 1----4.

The elders which are among you, I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed:

Feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind;

Neither as being lords over Gods heritage, but being enſamples to the flock.

And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

2 *Pet.* 1. 12----15.

I will not be negligent to put you always in remembrance of theſe things, tho' ye know them, and be eſtabliſhed in the preſent truth.

Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting you in remembrance.

Knowing that ſhortly I muſt put off this my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me.

Moreover, I will endeavour, that you may be able after my deceaſe, to have theſe things always in remembrance.

DIRE-

DIRECTIONS

For Studying the

Thirty nine Articles

OF

RELIGION.

The FIRST ARTICLE.

Of Faith in the Holy Trinity.

THERE is but one living and true God, everlaſting, without body, parts, or paſſions; of infinite power, wiſdom, and goodneſs, the maker and preſerver of all things both viſible and inviſible. And in Unity of this Godhead there be three perſons of one ſubſtance, power, and eternity; the Father, the Son, and the Holy Ghoſt.

This Article contains Eight Propoſitions.

1. There is a living and true God.
2. This living and true God is everlaſting.

 3. The

3. The living and true God is without Body, Parts, or Paſſions.
4. The living and true God is of infinite Power, Wiſdom, and Goodneſs.
5. The living and true God is the Maker and Preſerver of all things both viſible and inviſible.
6. There is but one ſuch living and true God, as is above deſcrib'd.
7. In Unity of this Godhead (*viz.* the Divine Nature of the One living and true God before mention'd) there be Three Perſons, *viz.* the Father, the Son, and the Holy Ghoſt.
8. Theſe Three Perſons (*viz.* the Father, the Son, and the Holy Ghoſt) are of one Subſtance, Power and Eternity.

The word *God* is taken in different Senſes. Sometimes it betokens a fictitious Deity of the Heathens, at other times the Image of ſuch a ſuppos'd Deity, at other times an Angel, at other times a Magiſtrate. For this reaſon *there are Gods many*, as the Apoſtle ſpeaks, 1 *Cor.* 8. 5. Our Church therefore determins the Meaning of the Word, and ſhews in what Senſe ſhe is here to be underſtood, by adding the Epithets *living* and *true*. Wherefore ſhe treats in this Article of that one independent, immutable, and ſelf-exiſtent Being, who does in the higheſt Senſe deſerve to be call'd GOD; and ſhe gives him the Appellation of the *true God*, to diſtinguiſh him, 1. from thoſe Gods or Images of the Heathen, which have not an independent, immutable, and ſelf-exiſtent Nature, and are for that reaſon no Gods, that is, no true Gods, but falſe and pretended Deities, or the Images of ſuch fanſied Beings; 2. From thoſe Angels or Magiſtrates, who tho' they have the ſame Appellation, nevertheleſs

theleſs are not true Gods, that is, they are not Gods in a ſtrict and proper Senſe, but in a borrowed and Metaphorical one. She gives him alſo the Appellation of a *living* God, to diſtinguiſh him from thoſe lifeleſs Idols which the Pagans ador'd, and from all other Beings, which tho' they have Life, yet receive it from another. Whereas God has in himſelf an eſſential ſelf-exiſtent Life, that is (not any ſuch groſs thing as what we call an animal Life, which depends upon an organiz'd Frame, and a Diſpoſition of corporeal Parts; but) an internal active Principle of his own, which is inſeparable from him. So that God is living, or does live (not as the Creatures do, by virtue of a ſuperior ſuſtaining Power; but) abſolutely, neceſſarily, and of himſelf.

The *Firſt* Propoſition contain'd in this Firſt Article, *viz.* That there is a living and true God, Dr. *Clarke* has proved in the Four Firſt Propoſitions of his *Demonſtration.*

The *Second* Propoſition. See the Fifth Propoſition of the ſame Book.

The *Third* Propoſition. See the Eighth Propoſition of it. For ſince he has ſhewn, that God is immaterial, therefore he can have no Body or Parts, and conſequently he can have no Paſſions, which are bodily Affections. But becauſe God, in condeſcenſion to human Weakneſs, is ſometimes repreſented in Scripture, as having the Paſſions of Love, Anger, *&c* therefore the Tenth, Eleventh, and Fourteenth Chapters of the Second Book of *Limborch*'s Syſtem may be peruſed.

The *Fourth* Propoſition. See Biſhop *Pearſon* on the Firſt Article, beginning at *I believe in God the Father Almighty*, and ending at *Maker of Heaven and*

Earth; and the Tenth, Eleventh and Twelfth Propoſitions of Dr. *Clarke*'s *Demonſtration*.

The *Fifth* Propoſition. See Biſhop *Pearſon* on the Firſt Article, beginning at *Maker of Heaven and Earth*, and the laſt Paragraph of the Seventh Propoſition of Dr. *Clarke*'s *Demonſtration*, wherein he confutes the Error of *Spinoza*.

The *Sixth* Propoſition. See Dr. *Clarke*'s firſt Paragraph of his Seventh Propoſition before mentioned.

The *Seventh* Propoſition. See Biſhop *Pearſon* on the Firſt Article, from *I believe in God the Father*, down to *I believe in God the Father Almighty*; and on the Second Article, from *His Only Son*, down to *Our Lord*; and on the Eighth Article, from the Beginning down to the Paragraph which begins thus, *Our Sixth and laſt Aſſertion (ſufficient to manifeſt*, &c.

The *Eighth* Propoſition is therefore true, becauſe there can be no more Gods than one, according to the Sixth Propoſition.

The SECOND ARTICLE.

Of the Word or Son of God which was made very Man.

THE Son, which is the Word of the Father, begotten from everlaſting of the Father, the very and eternal God, of one Subſtance with the Father, took Man's nature in the Womb of the bleſſed Virgin, of her Subſtance: So that two whole and perfect natures, that is to ſay, the Godhead and Manhood, were joyned together in one perſon, never to be divided, whereof is one Chriſt, very God and very Man, who truly ſuffer'd, was crucified, dead and buried,

buried, to reconcile his Father to us, and to be a Sacrifice, not only for original guilt, but alſo for actual ſins of men.

This Article contains Ten Propoſitions.

1. The Son is the Word of the Father.
2. The Son is begotten from everlaſting of the Father.
3. The Son is the very and eternal God.
4. The Son is of one Subſtance with the Father.
5. The Son took Man's Nature in the Womb of the bleſſed Virgin, of her Subſtance.
6. By the Son's taking Man's Nature, two whole and perfect Natures, that is to ſay, the Godhead and Manhood, were joyned together in one Perſon.
7. The two Natures joyn'd together in one Perſon, are never to be divided.
8. Of thoſe two Natures joyn'd in one Perſon is One Chriſt.
9. Chriſt is very God and very Man.
10. Chriſt truly ſuffer'd, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but alſo for Actual Sins of Men.

The *Firſt* Propoſition is evident from *John* 1. 14. where Chriſt (who is the Incarnate Son, as the Article afterwards declares) is expreſly call'd the *Word*, that is, the Word of the Father; becauſe he *was in the beginning with the Father*, v. 2. and is One God with the Father, as the laſt Propoſition of the Firſt Article aſſerts.

The *Second* and *Third* Propoſitions. See Biſhop *Pearſon* on the Second Article, beginning at *His only Son*, and ending at *Our Lord*.

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The *Fourth* is therefore true, becauſe there can be no more than One God, according to the Sixth Propoſition of the Firſt Article.

The *Fifth* and *Sixth* Propoſitions. See Biſhop *Pearſon* on the Third Article.

The *Seventh* Propoſition needs no other Proof, beſides this ſingle Conſideration, *viz.* That ſince Chriſt muſt ever continue in that Glory which he is poſſeſſed of; therefore that Union of the two Natures, by which he is Chriſt, muſt ever continue.

The *Eighth* Propoſition is included in the Sixth.

The *Ninth* Propoſition is included in the Third and Fifth.

The *Tenth* Propoſition. See what References I have already made touching Chriſt's Satisfaction, in the foregoing *Directions for Studying a General Syſtem or Body of Divinity*, p. 16.

The THIRD ARTICLE.

Of the Going down of Chriſt into Hell.

AS Chriſt died for us, and was buried: ſo alſo it is to be believed, that he went down into Hell.

That Chriſt died for us, and was buried, we have ſeen in the Tenth Propoſition of the Second Article. Of his Deſcent into Hell, ſee Biſhop *Pearſon* on the Fifth Article, down to *He roſe again.*

Here it may not be improper to obſerve one thing. We learn from Biſhop *Pearſon*, that there are different Senſes of this Article. One of them is, that Hell betokens the Grave; and conſequent-

ly

ly that the Deſcent into it is the ſame with Burial. And perhaps there is good Ground to believe, that this was the Original Senſe of that Word in this Article. At leaſt I am perſuaded, that in *Pſal.* 16. 11. which is quoted and applied by St. *Peter*, *Acts* 2. 27, 31. and upon which the Belief of the Deſcent into Hell is generally grounded, it is to be underſtood in this Senſe. But then 'tis plain, that our Church by the Deſcent into Hell means ſomething different from the Burial of Chriſt. For ſhe manifeſtly diſtinguiſhes the one from the other. This is evident from the Words of the Article. The Queſtion therefore is, how that Man, who believes that the Word *Hell* in *Pſal.* 16. 11. and *Acts* 2. 27, 31. betokens nothing but the Grave (as the Reader may perhaps find good Reaſon to do) can honeſtly ſubſcribe this Article.

I anſwer, that the Church excludes no Senſe of the Word *Hell* in this Article, except that which ſaies, that by *Hell* is meant the Grave. Wherefore the Church very freely allows us to ſubſcribe this Article in Biſhop *Pearſon*'s Senſe, who ſaies, that *Hell* betokens the State of departed Souls. And that our Savior did go into the State of departed Souls, is acknowledged even by thoſe who believe that the Word *Hell* in *Pſal.* 16. 11. and *Acts* 2. 27, 31. betokens the Grave. So that tho' they interpret thoſe Texts in the Senſe before mention'd, yet they acknowledge the Truth of what the Church allows them to mean by Chriſt's Deſcent into Hell. And conſequently they may ſubſcribe it. For the Church does not require them to declare, that the Word *Hell* in *Pſal.* 16. 11. and *Acts* 2. 27, 31. ſignifies the State of ſeparate Souls: but only to ſubſcribe to the Deſcent into Hell in general; whether it be prov'd by thoſe, or by any other Texts;

and

and this they may certainly do in the Senſe before mention'd.

'Tis true, thoſe who ſubſcribe after this manner, muſt then underſtand the Word *Hell* in the Article, in a Senſe very different from that in which 'tis us'd in thoſe Texts; and perhaps in a Senſe very different from that in which 'twas underſtood by the greater part of that Convocation which paſſed the Article it ſelf: but then it muſt be remembred, that Words are but arbitrary Signs, and that the Signification of them may by inveterate and allow'd Practice be alter'd, or even chang'd ſometimes to the quite contrary, as we find by a Variety of Inſtances in our own Tongue. And therefore that Perſon, who ſubſcribes the Word *Hell* in a Senſe which the Church allows (tho' it be different from what it bears in ſome other Places, or perhaps from what was firſt intended by the Covocation it ſelf) does very honeſtly.

It may be objected perhaps, that the Church diſtinguiſhes the Deſcent into Hell, not only from the Burial, but alſo from the Death of Chriſt: whereas, if by the Deſcent into Hell we mean his Departure into the State of ſeparate Souls; then the Death of Chriſt, and his Deſcent into Hell, are the ſame thing; becauſe a Man's dying implies his Departure into the State of ſeparate Souls. But I anſwer, that tho' a Man's Departure into the State of ſeparate Souls be the Conſequence of Death, conſidering that State and Order of things which God has appointed; yet 'tis not Death it ſelf. For Death betokens only the Separation of Soul and Body; and 'tis poſſible in the Nature of the thing, that this Separation may be made, altho' the Parts ſeparated ſhould from the Moment of their Separation ceaſe to be. Wherefore Death

and

and the Deſcent into Hell, are really diſtinct in themſelves, tho' the one, by virtue of God's Appointment, certainly follows the other.

The FOURTH ARTICLE.

Of the Reſurrection of Chriſt.

CHRIST did truly riſe again from Death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of man's nature, wherewith he aſcended into heaven, and there ſitteth until he return to judge all men at the laſt day.

This Article contains Four Propoſitions.

1. Chriſt did truly riſe again from Death, and took again his Body, with Fleſh, Bones, and all things appertaining to the Perfection of Man's Nature.
2. Chriſt did, with his ſaid Body, Fleſh, *&c.* aſcend into Heaven.
3. Chriſt ſhall return from Heaven to judge all Men at the laſt Day.
4. Chriſt ſitteth in Heaven, until he return to judge all Men at the Laſt Day.

The *Firſt* Propoſition. See Biſhop *Pearſon* on the Fifth Article, beginning at *He roſe again*; and the Fourteenth Chapter of the Second Part of the Firſt Volume of Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion*, and the Twenty eighth Chapter of the Second Volume of the ſaid Book; and the Eleventh Section of Dr. *Whitby's* General Preface to his firſt Volume of *Annotations*.

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The *Second*, *Third* and *Fourth* Propoſitions. See Biſhop *Pearſon* on the Sixth and Seventh Articles.

The FIFTH ARTICLE.

Of the Holy Ghoſt.

THE Holy Ghoſt proceeding from the Father and the Son, is of one Subſtance, Majeſty, and Glory, with the Father and the Son, very and eternal God.

This Article contains Three Propoſitions.

1. The Holy Ghoſt is very and eternal God.
2. The Holy Ghoſt is of one Subſtance, Majeſty, and Glory, with the Father and the Son.
3. The Holy Ghoſt proceedeth from the Father and the Son.

The *Firſt* and *Third* Propoſitions. See Biſhop *Pearſon* on the Eighth Article. But concerning the Third, ſee alſo Numb. 3. of the *Appendix* to the *Paraphraſe with Annotations on the Common Prayer*, p. 287, *&c.*

The *Second* Propoſition is therefore true, becauſe there can be no more Gods than One, according to the Sixth Propoſition of the Firſt Article.

The SIXTH ARTICLE.

Of the Sufficiency of the Holy Scriptures for Salvation.

HOLY Scripture containeth all things neceſſary to Salvation; ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man.

man, that it ſhould be believ'd as an Article of the Faith, or be thought requiſite or neceſſary to Salvation. In the name of the Holy Scripture we do underſtand thoſe Canonical books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Geneſis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Joſhue.
Judges.
Ruth.
The I. *Book of Samuel.*
The II. *Book of Samuel.*
The I. *Book of Kings.*
The II. *Book of Kings.*
The I. *Book of Chronicles.*
The II. *Book of Chronicles.*
The I. *Book of Eſdras.*
The II. *Book of Eſdras.*
The Book of Heſter.
The Book of Job.
The Pſalms.
The Proverbs.
Eccleſiaſtes, or Preacher.
Cantica, or Songs of Solomon.
Four Prophets the greater.
Twelve Prophets the leſs.

And the other Books (as Hierome *ſaith) the Church doth read for Example of Life, and Inſtruction of Manners; but yet doth it not apply them to eſtabliſh any Doctrine; ſuch are theſe following,*

The

The III. *Book of Eſdras.*
The IV. *Book of Eſdras.*
The Book of Tobias.
The Book of Judith.
The reſt of the Book of Heſter.
The Book of Wiſdom.
Jeſus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Suſanna.
Of Bel and the Dragon.
The Prayer of Manaſſes.
The I. *Book of Maccabees.*
The II. *Book of Maccabees.*

All the Books of the New Teſtament, as they are commonly receiv'd, we do receive and account them Canonical.

This Article contains Six Propoſitions.

1. Holy Scripture contains all things neceſſary to Salvation.
2. Whatſoever is not read in Holy Scripture, nor may be prov'd thereby, is not to be requir'd of any Man, that it ſhould be believ'd as an Article of the Faith, or be thought requiſite or neceſſary to Salvation.
3. In the Name of the Holy Scripture we do underſtand the Canonical Books of the Old and New Teſtament, of whoſe Authority was never any Doubt in the Church.
4. The Canonical Books of the Old Teſtament are *Geneſis*, *Exodus*, &c.
5. All the Books of the New Teſtament, as they are commonly receiv'd, we do receive and account them Canonical.
6. The other Books (*viz.* thoſe which are commonly annex'd to the Old Teſtament, and which we

we do not account Canonical) as *Hierome* ſaith, the Church doth read for Example of Life, and Inſtruction of Manners; but yet doth not apply them to eſtabliſh any Doctrine. Such are theſe following, the Third Book of *Eſdras*, the Fourth Book of *Eſdras*, &c.

I begin with the *Three laſt* Propoſitions: But muſt firſt obſerve, 1. That by a Canonical Book of Scripture, is meant a Book, which being written by Divine Inſpiration, is to be receiv'd by us as a Part of the Canon or Rule of Chriſtian Faith and Practice. 2. That what the Church here cals the Second Book of *Eſdras*, is what we generally call the Book of *Nehemiah*. For if you look into our old *Engliſh* Bibles, you'll find, that *Nehemiah*'s Hiſtory and Prophecy goes under the Name of the Second Book of *Eſdras*. Theſe things being premiſ'd,

The Three laſt Propoſitions of this Article are prov'd in that Method and Order which I (*a*) have propos'd to be taken for the Examination of the Authority of the Holy Scriptures, and the Truth of Chriſtianity, with reſpect to the Hypotheſis of the Deiſts. For thereby it appears, 1. That thoſe Books the Old and New Teſtament which we receive, are truly Canonical; becauſe they are the Word of God, and contain his revel'd Will. 2. That thoſe Books, which tho' commonly annex'd to the Old Teſtament, are rejected by us, are not Canonical, becauſe not of Divine Authority.

(*a*) In the foregoing *Directions for Studying a general Syſtem or Body of Divinity*, p. 10, &c.

And whereas it is declar'd, that (as *Hierome* ſaith) the Church does read thoſe Uncanonical Books aforeſaid, for Example of Life and Inſtruction of Manners, but yet doth not apply them to eſtabliſh any Doctrine; 1. St. *Jerome* does (*b*) expreſly ſay, what is quoted from him, of the Church in his Daies. His Words are theſe. *Sicut ergo* Judith, *&* Tobiah, *&* Machabæorum *libros legit quidem Eccleſia, ſed eos inter canonicas Scripturas non recipit: Sic & hæc duo volumina* (ſpeaking of *Eccleſiaſticus* and the Book of *Wiſdom*, both which are Apocryphal) *legat ad ædificationem plebis, non ad auctoritatem Eccleſiaſticorum dogmatum confirmandam.* 2. With reſpect to our Church's own Practice the ſame is manifeſtly true. 3. As for the Lawfulneſs of our ſo reading thoſe Uncanonical or Apocryphal Books, ſee Numb. 2. of the *Appendix* to the *Paraphraſe with Annotations on the Book of Common Prayer.*

The Canon of the Holy Scriptures being thus ſetled, let us now return to

The *Firſt* Propoſition. See the Firſt Part of the *Confutation of Popery.*

The *Second* is the neceſſary and immediate Conſequence of the Firſt.

The *Third* has ſomewhat of Difficulty in it. 'Tis well known, that there has been Doubt in the Church of God, both of ancient and later Daies, concerning the Authority of diverſe of thoſe Books which we receive and approve as Canonical Scripture. It may be therefore ask'd, How, or in what Senſe, it may be truly affirm'd, that there never

(*b*) Præfat. in Proverb. Eccleſ. & Cant. *Salom.* Tom. 3. P. 692. *Pariſ.* 1624.

never was any Doubt in the Church of the Authority of those Canonical Books of the Old and New Testament, which we do understand in the Name of the Holy Scripture, that is, which we do receive and approve as Canonical Scripture, or the inspir'd Word of God?

I answer, That this Part of the Article is manifestly penn'd in Opposition to the *Papists*, particularly with respect to their then late Determination at the Council of *Trent*, which in the Fourth Session thunders thus; *Sacrosancta, Oecumenica, & generalis Tridentina Synodus, in Spiritu Sancto legitime congregata, præsidentibus in ea eisdem tribus Apostolicæ sedis Legatis, hoc sibi perpetuo ante oculos proponens, ut sublatis erroribus, puritas ipsa Evangelii in Ecclesia conservetur: quod promissum ante per Prophetas in Scripturis sanctis, Dominus noster Jesus Christus, Dei filius, proprio ore primum promulgavit: deinde per suos Apostolos tanquam fontem omnis, & salutaris veritatis, & morum disciplinæ, omni creaturæ prædicari jussit: perspiciensque hanc veritatem, & disciplinam contineri in libris scriptis, & sine scripto traditionibus, quæ ex ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt, orthodoxorum Patrum exempla secuta, omnes libros tam Veteris, quam Novi Testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel ore tenus à Christo, vel à Spiritu Sancto dictatas, & continua successione in Ecclesia Catholica conservatas, pari pietatis affectu, ac reverentia suscipit, & veneratur. Sacrorum vero librorum Indicem huic decreto adscribendum censuit; ne cui dubitatio suboriri possit, quinam sint, qui ab ipsa Synodo suscipiuntur. Sunt vero infrascripti, Testamenti Veteris, quinque Moysis, id est, Gene-*

ſis, Exodus, Leviticus, Numeri, Deuteronomium, Joſue, Judicum, Ruth, quatuor Regum, duo Paralipomenon, Eſdræ primus, & ſecundus, qui dicitur Nehemias, Tobias, Judith, Heſter, Job, Pſalterium Davidicum centum quinquaginta Pſalmorum, Parabolæ, Eccleſiaſtes, Canticum canticorum, Sapientia, Eccleſiaſticus, Iſaias, Hieremias cum Baruch, Ezechiel, Daniel, duodecim Prophetæ minores, id eſt, Oſea, Joel, Amos, Abdias, Jonas, Michæas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias, duo Machabæorum, primus & ſecundus: Teſtamenti Novi, quatuor Evangelia, ſecundum Matthæum, Marcum, Lucam, & Joannem: Actus Apoſtolorum à Luca Evangeliſta conſcripti: quatuordecim Epiſtolæ Pauli Apoſtoli, ad Romanos, duæ ad Corinthios, ad Galatas, ad Epheſios, ad Philippenſes, ad Coloſſenſes, duæ ad Theſſalonicenſes, duæ ad Timotheum, ad Titum, ad Philemonem, ad Hebræos: Petri Apoſtoli duæ, Joannis Apoſtoli tres, Jacobi Apoſtoli una, Judæ Apoſtoli una, & Apocalypſis Joannis Apoſtoli. Siquis autem libros ipſos integros cum omnibus ſuis partibus, prout in Eccleſia Catholica legi conſueverunt, & in veteri vulgata Latina editione habentur, pro Sacris & Canonicis non ſuſceperit; & traditiones prædictas ſciens & prudens contempſerit; anathema ſit. Omnes itaque intelligant, quo ordine, & via ipſa Synodus, poſt jactum fidei confeſſionis fundamentum, ſit progreſſura; & quibus potiſſimum teſtimoniis ac præſidiis in confirmandis dogmatibus, & inſtaurandis in Eccleſia moribus, ſit uſura.

'Tis plain from the foregoing Decree, that the Council of *Trent* receives thoſe Books into the Canon, which we reject as Apocryphal. Now the Reaſon of our rejecting them is, becauſe they were not receiv'd as Canonical by the Ancient Church; whereas the Ancient Church did unanimouſly receive thoſe which we do now receive.

I do not ſay, that there never was a Man, eſpecially amongſt the Heretics, that doubted of, or even rejected, ſome of thoſe that we receive. Nor do I ſay, that every Book which we receive, was from the Beginning receiv'd by every Church. But I ſay, that the main Body of Orthodox Chriſtians did always receive thoſe Books which we receive, when once they became acquainted with them, and had Opportunity of examining into their Authority. Now the far greater part of theſe Books were thus univerſally receiv'd in the Firſt and Second Centuries; and others that were at firſt ſuſpected by ſome conſiderable Bodies of Chriſtians, who were not as yet acquainted with them, were, after Examination made, receiv'd alſo by thoſe very Bodies of Chriſtians, and never after either rejected or even ſuſpected by them.

When therefore the Article aſſerts, That there never was any Doubt in the Church of the Authority of thoſe Books which we receive and approve as Canonical; it muſt be underſtood in a limited Senſe, not abſolutely, but reſpectively. There have been Doubts concerning ſome of them; but ſo few, ſo ſhort, ſo ſmall, ſo inconſiderable, that comparatively, or with reſpect to the Greatneſs of the Church's Extent, they are nothing, and none at all.

And in this the *Papiſts*, as well as our firſt Reformers, agreed. They well knew what Suſpicions had been entertain'd in ſome Churches for a time, concerning ſome Books which we receive, upon the Account before mention'd; and what Doubts ſome particular Men have expreſs'd

in their Writings concerning them. And yet both our Reformers and the *Papists* did allow, that those Books which we admit into the Canon, were never doubted of in the Church. But in what Sense? Why, they were never doubted of, when once known, by the Church in general, or even by any considerable Part of that diffusive Body. This therefore was infallibly the Meaning of the Compilers of our Article; and they must be understood in this Sense. What is comparatively none, they must be suppos'd here to call none at all; as we often do in common Conversation, and in all sorts of Writings. And if this be the Sense of the Article (as it manifestly is) 'tis certainly a sound and a true one; as appears from what I have refer'd to touching the Canon of Holy Scripture.

In a Word then, our Church doth in this Proposition deliver the Reason, why she receives some, and rejects others, of those Books which the *Papists* acknowledge for their Canon of Scripture. She receives those, whose Authority was (comparatively speaking) never doubted of; and she rejects those, whose Authority never was acknowledged by her Predecessors in the Faith.

The SEVENTH ARTICLE.

Of the Old Teſtament.

THE Old Teſtament is not contrary to the New: for both in the Old and New Teſtament, everlaſting life is offer'd to Mankind by Chriſt, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for tranſitory Promiſes. Altho' the Law given from God by Moſes as touching Ceremonies and Rites, do not bind Chriſtian men, nor the civil precepts thereof ought of neceſſity to be receiv'd in any Commonwealth: yet notwithſtanding no Chriſtian man whatſoever is free from the obedience of the commandments which are call'd Moral.

This Article contains Six Propoſitions.

1. Chriſt is the only Mediator between God and Man, being both God and Man.
2. Both in the Old and New Teſtament Everlaſting Life is offer'd to Mankind by Chriſt.
3. The Old Teſtament is not contrary to the New, *viz.* with reſpect to the Offer of Everlaſting Life to Mankind by Chriſt.
4. They are not to be heard, who feign, that the Old Fathers did look only for tranſitory Promiſes.
5. The Law given from God by *Moſes*, as touching Ceremonies and Rites, doth not bind Chriſtian Men, nor ought the Civil Precepts thereof of Neceſſity to be receiv'd in any Common Wealth.

6. No Christian Man whatsoever is free from the Obedience of the Commandments, which are call'd Moral.

The *First* Proposition, See the Second Question of *Turretin's Locus Duodecimus.* Only remember, that by a Mediator in this place the Church means, not barely an Intercessor or Transactor of Business between two Parties, in which Sense *Moses* was a Mediator between God and the *Jews* with respect to the Ceremonial Law; but such a Mediator, Intercessor, and Transactor, as can plead the Merit of his own Blood, offer'd up in Man's stead, to reconcile an offended God to sinful Man. In this Sense Christ is the only Mediator between God and Man, being both God and Man.

The *Second* Proposition. See the *Fifth* Question of the same *Locus Duodecimus* of *Turretin*, and the Fifteenth Chapter of the Second Volume of Dr. *Jenkin's Reasonableness and Certainty of the Christian Religion.*

The *Third* Proposition necessarily follows from the Second. For if Everlasting Life is offer'd to Mankind by Christ in both Testaments; then, with respect to this Offer, they cannot be contrary the one to the other.

The *Fourth* also is contain'd in the Second, or at least is the immediate Consequence of it.

The *Fifth* Proposition. See the Twenty fifth, Twenty sixth and Twenty seventh Questions of *Turretin's Locus Undecimus*, and the Sixteenth Chapter of the Second Volume of Dr. *Jenkin's Reasonableness and Certainty of the Christian Religion.*

The *Sixth* proposition. See the Second Question of the same *Locus.*

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The EIGHTH ARTICLE.

Of the Three Creeds.

THE three Creeds, Nice Creed, Athanaſius's Creed, and that which is commonly call'd the Apoſtles Creed, ought throughly to be receiv'd and believ'd; for they may be prov'd by moſt certain warrants of holy Scripture.

This Article contains Two Propoſitions.

1. The Three Creeds, *Nice* Creed, *Athanaſius's* Creed, and that which is commonly call'd the Apoſtles Creed, may be prov'd by moſt certain Warrants of Holy Scripture.
2. The ſaid Three Creeds ought throughly to be receiv'd and believ'd.

The *Firſt* Propoſition may be ſubdivided into Three Branches, as it reſpects each of the Three Creeds. And,

1. The Apoſtles Creed may be prov'd by moſt certain Warrants of Holy Scripture. See Biſhop *Pearſon*'s Expoſition of it.

2. The *Nicene* Creed in the main is the ſame with that of the Apoſtles, only ſomewhat more full and expreſs. But then the ſeveral Parts of it do exactly correſpond with the reſpective Parts of the Apoſtles Creed; and Biſhop *Pearſon* has accordingly taken care to interweave the Expoſition of the one with that of the other. However, I think it fit to obſerve, Firſt, that theſe Words, *Whoſe Kingdom ſhall have no end*, are taken from *Luke* 1. 33. Secondly, that the Spirit is therefore call'd Lord, becauſe he is very God; and he is therefore call'd the giver of Life, becauſe he regenerates Men, and

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is the Author of a Spiritual Life in them; and his ſpeaking by the Prophets is expreſly taught, 2 *Pet.* 1. 21. Thirdly, That the Conſubſtantiality and joint Adoration of the Son and Spirit together with the Father, are the neceſſary Conſequences of the Unity of the Divine Nature.

3. As for the *Athanaſian* Creed, the Propoſitions to be believ'd are in Subſtance the ſame with thoſe in the Apoſtles and the *Nicene* Creeds. Wherefore I muſt once more refer to Biſhop *Pearſon*. The true Senſe of the damnatory Sentences, &c. may be ſeen in *Numb.* 3. of the Appendix to the *Paraphraſe with Annotations on the Book of Common Prayer.*

I think it proper to add, That when the Church ſpeaks of the Apoſtles, the *Nicene*, and the *Athanaſian* Creeds, we are to underſtand the Whole of thoſe Forms which ſhe exhibits under thoſe Names in her Liturgy. For 'tis well known, 1. That the Apoſtles Creed has receiv'd various Additions to the Original Form. 2. That the *Nicene* Creed was enlarg'd by the *Conſtantinopolitan* Fathers, and has alſo with reſpect to the *Filioque* been interpolated by the *Latin* Church. 3. That 'tis probable the *Latin* Church has alſo interpolated the *Athanaſian* Creed with reſpect to the *Filioque*. This is certain, that there is a Difference between the Copies, relating to the Controverſy about the Proceſſion; and that the *Greeks* contend with the *Latins* about the true Reading.

The *Second* Propoſition is the manifeſt Conſequence of the Firſt.

The

The NINTH ARTICLE.

Of Original or Birth Sin.

ORIGINAL Sin ſtandeth not in the following of Adam *(as the* Pelagians *do vainly talk) but is the fault and corruption of the nature of every man, that naturally is ingendred of the ofspring of* Adam, *whereby man is very far gone from Original righteouſneſs, and is of his own nature inclined to evil; ſo that the fleſh luſteth always contrary to the ſpirit; and therefore in every perſon born into this world, it deſerveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the luſt of the fleſh, called in* Greek φρονημα σαρκὸς, *which ſome do expound the wiſdom, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the law of God. And although there is no Condemnation for them that believe and are baptized, yet the Apoſtle doth confeſs, that concupiſcence and luſt hath of it ſelf the nature of ſin.*

This Article contains Four Propoſitions.

1. Original Sin ſtandeth not in the following of *Adam*, as the *Pelagians* do vainly talk, but is the Fault and Corruption of the Nature of every Man, that naturally is ingendred of the Ofspring of *Adam*, whereby Man is very far gone from Original Righteouſneſs, and is of his own Nature inclined to Evil, ſo that the Fleſh luſteth always contrary to the Spirit.
2. Original Sin in every Perſon born into this World deſerves God's Wrath and Damnation.
3. This Infection of Nature (*viz.* Original Sin) doth remain, yea in them that are regenerated, whereby the Luſt of the Fleſh, called in

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Greek φρόνημα σαρκὸς, which ſome do expound the Wiſdom, ſome Senſuality, ſome the Affection, ſome the Deſire of the Fleſh, is not ſubject to the Law of God.

4. Although there is no Condemnation for them that believe and are baptized, yet the Apoſtle doth confeſs, that Concupiſcence and Luſt hath of it ſelf the Nature of Sin.

The *Firſt* Propoſition. The Words *ſtandeth not* are in the *Latin* expreſs'd by *ſitum eſt*. This being noted,

The Truth of our Church's Account of the Doctrin of the *Pelagians* is evident from the expreſs Words of that Heretic and St. *Auſtin*'s Teſtimony. The Works of *Pelagius* are indeed almoſt all loſt; but St. *Auſtin* frequently quotes him, particularly he has preſerv'd theſe few Paſſages, which I ſhall give you for a Taſt. *In Adam peccaſſe omnes, non propter peccatum naſcendi Origine attractum, ſed propter imitationem, dictum eſt.* Apud. D. *Auguſt. De Nat. & Gratia* contra *Pelagianos*, cap. 9. *Non tantum primo homini, ſed etiam humano generi primum illud obfuiſſe peccatum, non propagine, ſed exemplo.* Apud *Auguſt.* contra *Pelagium* & *Cœleſtium* de *peccato Origin.* lib. 2. cap. 15. *Sicut ſine virtute, ita nos ſine vitio procreari.* ibid. cap. 41. The foregoing Paſſages St. *Auſtin* cites from *Pelagius* himſelf. And the ſame Doctrin is attributed to him and his Followers in St. *Auſtin*'s own Words. *Quantum autem ex aliis comperi, hoc ibi ſentiunt, quod & mors iſta quæ illic commemorata eſt, non ſit corporis, quam volunt Adam peccando meruiſſe, ſed animæ quæ in ipſo peccato ſit: & ipſum peccatum, non propagatione in alios homines ex primo homine, ſed imitatione tranſiiſſe.* D. *Auguſt.* de *peccat. Meritis & Remiſſione* contra *Pelagianos*, lib. 1. cap. 9. *Aſſerentes*

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hoc ideo dictum esse, quod Adam peccaverit primum, in quo de cætero quisquis peccare voluit, peccandi invenit exemplum: ut peccatum scilicet non generatione ab illo uno in omnes homines, sed illius unius imitatione transiret. D. *August.* de *Nuptiis & Concupiscentia*, lib. 2. cap. 27. 'Twere easy to heap up more Authorities; but these are sufficient.

Now this First Proposition has two Branches. The First is Negative, That Original Sin standeth not in the following of *Adam*, and therein our Church condemns the *Pelagians*. The Second is Positive, That Original Sin is the Fault and Corruption of the Nature of every Man, that naturally is ingendred of the Ofspring of *Adam*, whereby Man is far gone from Original Righteousness, and is of his own Nature inclined to Evil; so that the Flesh lusteth always contrary to the Spirit.

I begin with the latter. Compare the Ninth and Tenth Questions of *Turretin*'s *Locus Nonus*, with the whole Third Chapter, and the First Section of the Fourth Chapter, of the Third Book of *Limborch*'s System. You'll perceive, that how much soever they differ about the Imputation of *Adam*'s Sin, and the Explication of some Texts which are usually alleg'd to prove the universal Corruption of Mankind; yet they agree in this, that there is such an universal Corruption as our Church maintains. And as Experience teaches us the Truth of what they jointly assert; so some at least of those Texts which are examined by them, bear witness to the same. Then subjoin the Twelfth and Thirteenth Chapters of the Second Volume of Dr. *Jenkin*'s *Reasonableness and Certainty of the Christian Religion.*

As for the former Branch of this First Proposition, it is the necessary Consequence of the latter.

ter. For if there be ſuch an univerſal Corruption, then Original Sin can't conſiſt in the bare Imitation of our firſt Parent *Adam*. 'Tis true, we do in Fact follow his Example; but that is the Effect of Original Sin, and not the thing it ſelf. 'Tis true alſo, that we might have ſinned, if *Adam* had not done ſo before us: But Original Sin makes Actual Tranſgreſſion neceſſary to thoſe that are defiled with it; ſo that in our preſent Circumſtances we cannot wholly abſtain from Sin, as we might well have done, if a Corruption had not been entail'd upon us.

The *Second* Propoſition has perplex'd many honeſt Minds; for no other Reaſon, I am perſuaded, but becauſe they have not ſufficiently conſider'd what our Church aſſerts. I ſhall therefore offer ſome Hints.

Upon Suppoſition, that our Original Corruption had continued in full Force, without any ſuch Reſtraint, as the Grace and good Providence of God do now afford us; every Man would naturally and neceſſarily grow worſe and worſe, and at length become utterly harden'd by a Courſe of Sin; in conſequence of which he could not but have an utter Averſion to that God, in the Enjoyment of whom all rational Happineſs conſiſts. Such a Perſon therefore would be unavoidably miſerable; and if he continued ever in that State, would be everlaſtingly miſerable. Nor could God himſelf hinder it, without changing the Man, from a State of inveterate Wickedneſs, to a State of ſincere Holineſs; which is contrary to the Suppoſition we are now arguing upon.

From hence it follows, that Original Sin doth (that is, the Perſon infected therewith doth upon the account of it) deſerve God's Wrath and Damnation

nation. For *Desert* has relation to the *Justice* of God, considered by it self, as distinct from his other Attributes. And a Creature is then said to *deserve* Punishment at God's hands, when the Justice of God either obliges him to inflict, or permits him not to remove, its Punishment. Now the Justice of God cannot but (I will not say *inflict*; for in this Case the Punishment or Misery is the unavoidable Consequence of its natural Pollution; but) *permit* the Punishment or Misery of that Creature to continue, which is a Slave to Sin. Such a Creature therefore must needs deserve God's Wrath, and, as the Consequence thereof, Damnation to all Eternity. Because, unless Mercy prevents it (which is not to be supposed, whilst we talk of *Desert*, which has a relation to Justice only) it must to all Eternity continue the Object of God's Displeasure.

Let us therefore always bear in our Minds, that the Punishment of Original Sin is not properly *inflicted* by God; but 'tis *permitted* to be the Consequence of that State and Order of things which his Wisdom has appointed. So that whatever God has done, with respect to Man, is positively good, and a real Effect of his infinite Love: and as for the dismal Consequences of Original Sin, they are chargeable, not upon God, but upon our first Parents. And therefore, tho' our first Parents were undoubtedly guilty of the utmost positive Injustice, in plunging their Posterity into such dreadful Circumstances; yet God is not to be impeach'd for the bare Permission of that Punishment, which as long as the Creature continues evil, he is not in Justice obliged to remove. For how can that Creature, which is justly odious to God in its own Nature, challenge

lenge God's Juſtice to make it happy, whilſt it continues odious to him?

Perhaps it may be ſaid, That 'twas unjuſt in God to appoint ſuch an Order of things, as that One Man's Miſery ſhould be the unavoidable Conſequence of another's Wickedneſs. To this I anſwer, That in Fact God has acted thus in another Inſtance. For one Man may cripple or otherwiſe ruin another; and in the preſent Order of Things this is ſometimes unavoidable: But ſurely the Juſtice of God muſt not be impeach'd, becauſe he was the Author of that Order. I confeſs, there is a vaſt Difference between Temporal and Eternal Miſery; but yet it muſt be obſerv'd, that as to Miſery it ſelf, as oppos'd to Happineſs, this vaſt Difference is not in Kind, but in Degree only. And conſequently, if it be really unjuſt in God to appoint ſuch an Order of Things, that the eternal Miſery of one Man depends upon the Will of another: then 'tis *as certainly*, tho' *not equally*, unjuſt for him to appoint ſuch an Order of Things, as that any the ſmalleſt Injury ſhould be unavoidably done by one Man to another. For the ſmalleſt Injuſtice is as impoſſible to God, and as inconſiſtent with his Juſtice, as the greateſt that can be imagined. And yet, ſurely no Man will accuſe God of Injuſtice upon the account of this preſent Order of Things; becauſe whatever is properly his, is a Kindneſs to us, and all the Irregularity muſt be charged only on ſuch as pervert his Order, and abuſe it to the Miſery of their Fellow Creatures. Wherefore let the Solution of the one Difficulty be applied to the other. For this Argument againſt the Juſtice of God, with reſpect to Original Sin, has no more Strength in it, than that which may be urg'd with Parity of Reaſon againſt ordinary Providence. And

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the Folly of this Argument, as urg'd againſt ordinary Providence, muſt therefore be allow'd; becauſe that Holy God, who can't do any Injuſtice, does certainly ſuffer ſuch Facts every Day; which may therefore in their own Nature be accounted for, tho' they ſeem at preſent inſuperable Difficulties to our ſelves. Surely we ought to reſolve all theſe Proceedings into his unſearchable Wiſdom and inexpreſſible Goodneſs, of which we receive every Moment of our Lives numberleſs, freſh and demonſtrative Evidences; and which therefore, we may firmly believe, did jointly determin, that the Bleſſings he intended us by this Order of things, were an Overbalance to all the Poſſibilities of Evil ariſing from it.

But do Infants alſo, becauſe they are infected with Original Sin, deſerve God's Wrath and Damnation, even tho' they die in their Infancy? For the Article ſaies, that Original Sin deſerves God's Wrath and Damnation in every Perſon born into this World. I anſwer, That theſe Words, as full and comprehenſive as they ſeem to be, do notwithſtanding fairly admit, if not neceſſarily require, a Limitation. For the Article manifeſtly ſpeaks of thoſe only, in whom the Fleſh luſteth always contrary to the Spirit, and in whom the φρόνημα σαρκὸς is not ſubject to the Law of God. Do but obſerve the Words of the Article, and the Order of them. The Church ſaies, that Original Sin is *the fault*, &c. *of every man*, &c. *whereby man is very far gone from Original righteouſneſs, and is of his own nature inclin'd to evil; ſo that the fleſh luſteth always contrary to the ſpirit.* Then ſhe adds immediately, *And therefore in every perſon born into this world it deſerveth God's wrath and damnation.* You ſee, in the Judgment of our Church, Original Sin doth *therefore* deſerve God's

Wrath and Damnation in every Perſon born into this World; becauſe, by Original Sin, that Perſon is, not only *very far gone from Original righteouſneſs, and of his own nature inclin'd to evil*, but alſo *the fleſh luſteth* (in him) *always contrary to the ſpirit*. Again, the Church ſuppoſes the Caſe to be ſuch, that Original Sin doth actually diſcover it ſelf by miſchievous Effects, in reſiſting the Divine Will: for ſhe ſpeaks of it, as that which is *not ſubject to the law of God*. And can theſe Phraſes with any tolerable Propriety be applied to thoſe Infants, which have as it were a barely Animal Life, and die before the rational Faculties exert themſelves, or ſeem capable of being wrought on and depraved by Original Sin? Can it be ſaid of ſuch Infants, that their Fleſh luſteth always contrary to the Spirit, and that their Luſt of the Fleſh is not ſubject to the Law of God? I think therefore that the Words of the Article can't be extended farther, than to thoſe who live ſo long, as to feel the Effects of Original Sin working in them, and producing Evil Actions; and conſequently our Church's Doctrin is only this; that Original Sin does deſerve God's Wrath and Damnation in every Perſon born into this World, in whom the Fleſh luſteth always contrary to the Spirit, and in whom the φρόνημα σαρκὸς is not ſubject to the Law of God. Nor do I ſee, how we can interpret the Article otherwiſe, without doing Violence to it.

However, if any Perſon thinks, that thoſe very Infants, who die in their Infant State, do deſerve God's Wrath and Damnation, upon the Account of their being infected with Original Sin; 1. Becauſe 'tis certainly poſſible, and perhaps very probable, that Original Sin may have actually depraved their Faculties in conſequence of the Union of Body and

and Soul, even tho' that Depravation doth not appear; 2. Becauſe God can't but deteſt even the firſt Seeds of Vice, and hate the Child upon the account of it (there being now no ſuppoſal of Grace to renew its Nature) and conſequently cannot vouchſafe it that Enjoyment of himſelf, for which this Pollution diſqualifies it; I ſay, if any Man thinks thus, he may notwithſtanding ſubſcribe the Article very honeſtly. For tho' the Church ſaies no more, than that every one of thoſe, who live long enough to diſcover the Fruits of Original Sin in their Actions, deſerves God's Wrath and Damnation: yet ſhe does not ſay, that ſuch as die in their Infancy do not deſerve God's Wrath and Damnation upon the account of Original Sin. She affirms it indeed of none but ſuch as live paſt their Infancy; but ſhe does not deny it of thoſe that die in their Infancy. And therefore he that believes it both of thoſe that do, and thoſe that do not, die in their Infancy, may ſubſcribe what the Church affirms, tho' he believes more than the Church teaches or requires him to ſubſcribe.

But tho' Original Sin does in its own Nature thus deſerve God's Wrath and Damnation; yet ſuch were the Bowels of Divine Compaſſion, that God ſeems to have been oblig'd, by that internal Neceſſity which his Goodneſs laid him under, to make thoſe very Creatures the Objects of Mercy, which his bare Juſtice would have continued under Puniſhment. Therefore did the ſecond Perſon of the bleſſed Trinity, who is God himſelf, become incarnate, to ſatisfy Juſtice, to obtain our Pardon, to rectify our corrupted Nature by the Aſſiſtance of Grace, and thereby reſtore us to Happineſs. So that 'tis no Contradiction or Inconſiſtency to affirm, that tho' we deſerv'd God's Wrath

and Damnation; yet (ſuch was the Tenderneſs of his Nature) God could not but provide Means of Salvation for us. For we deſerv'd his Wrath and Damnation, only becauſe we were Sinners; and as long as we continued ſo depraved, Happineſs was impoſſible to us. But ſince our Nature could be renew'd, and the Dominion of Sin could be rooted out (the contrivance and perfecting of which glorious Change was the Effect of Divine Wiſdom) therefore we became Objects of Pity, that is (for infinite Goodneſs can't reſtrain it ſelf) of fervent Love.

I ſhall make no farther Enlargements at preſent; becauſe any Perſon of ordinary Underſtanding may improve what I have briefly ſuggeſted.

The *Third* Propoſition (God help us) is evidently true, as daily Experience teaches us. But ſee the Eleventh Queſtion of *Turretin*'s *Locus Nonus*, Numb. 21. p. 705.

The *Fourth* Propoſition. See the Third Paragraph of Biſhop *Pearſon* on the Tenth Article, and the Two firſt Queſtions of the *Locus Nonus* of *Turretin*'s Syſtem.

The TENTH ARTICLE.

Of Free Will.

THE condition of man after the fall of Adam *is ſuch, that he cannot turn and prepare himſelf by his own natural ſtrength and good works to faith and calling upon God: wherefore we have no power to do good works pleaſant and acceptable to God, without the Grace of God by Chriſt preventing us, that we may have a good will, and working with us when we have that good will.*

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For the better underſtanding of this and ſome following Articles, 'tis neceſſary to obſerve, that the Phraſe *good works* may be uſed and taken in very different Senſes.

Thoſe Works which have no Degree of Imperfection in them, are in their own nature *ſtrictly* good, and may well bear the Severity of God's Judgment; it being impoſſible for him to impute Guilt, where there is no Defect. And ſuch Works as theſe, ſuch *ſtrictly* good Works, 'twas poſſible for our firſt Parents to perform before their Fall: And it had been alſo poſſible for us in like manner to perform *ſtrictly* good Works, had we been preſerved in our primitive Integrity.

But alas! by reaſon of our Original Corruption and Depravity of Nature, 'tis become impoſſible for us, in our preſent Circumſtances, to perform any Works thus *ſtrictly* good. For in ſpite of our utmoſt Endevors, ſome Degree of Imperfection does and will cleave even to our beſt Actions; and conſequently all our preſent Works are in their own Nature, in ſome Reſpect or Degree, *ſtrictly* evil; according to the known Rule of the Moraliſts, *Bonum ex cauſa integra, malum ex quolibet defectu.* And therefore none of our preſent Works can in themſelves bear the Severity of God's Judgment, who muſt needs impute Guilt, where there is notorious Defect. For in a Moral Conſideration all Defect is *materially* ſinful.

But then thoſe Perſons, who can claim a Share in our Savior's Merits by the Terms of the Goſpel Covenant, that is, ſuch as are juſtified by Faith in him, may perform ſuch Works, as are, tho' not *ſtrictly*, yet *imputatively* good; that is, ſuch Works as God is pleaſed to regard, accept and reward as

good for the ſake of Chriſt, by whoſe all-perfect Righteouſneſs the Defects of juſtified Perſons are ſupplied, and by whoſe moſt precious Blood their Guilt is waſhed away.

As for the Works of others, *viz.* thoſe who are not in a State of Juſtification by Faith (either becauſe they are not ſo much as enter'd into Covenant with God by Baptiſm; or becauſe, tho' they have been baptiz'd, yet they have not a juſtifying Faith, *viz.* a Faith working by Love) they do, and muſt of Neceſſity continue in their own Nature *ſtrictly* Evil; and conſequently they are Sins. So that even thoſe Works which are good in Appearance, ſuch as the Relief of the Oppreſſed, Temperance, Juſtice, *&c.* and which we may call, either (for the Reaſon above mention'd) *ſpecioufly* good Works, or Works *comparatively* good (becauſe they are leſs Evil, and approach nearer to the Rule of Action) thoſe very Works, I ſay, thoſe *ſpecioufly* or *comparatively* good Works, which either an Infidel, or a bare formal Profeſſor of Chriſtianity may perform, are in Reality *ſplendida peccata*, Acts of Vice under the Diſguiſe of Virtue. For ſince none of our Actions can be *ſtrictly* good; and Actions perform'd by ſuch Perſons cannot be *imputatively* good; therefore tho' they are *ſpecioufly* or *comparatively* good, yet by reaſon of that Imperfection which muſt needs cleave to them, becauſe 'tis not done away thro' Chriſt, they are ſtrictly evil, that is, Sins.

I hope, I have expreſs'd my ſelf ſo clearly, that the Reader throughly underſtands the foregoing Diſtinctions and Terms, upon which a great deal depends. I proceed therefore to the Conſideration of the Article it ſelf.

This

This Article contains Two Propoſitions.

1. The Condition of Man after the Fall of *Adam* is ſuch, that he cannot turn and prepare himſelf by his own natural Strength and good Works to Faith and Calling upon God.
2. We have no Power to do good Works pleaſant and acceptable to God, without the Grace of God by Chriſt preventing us, that we may have a good Will, and working with us, when we have that good Will.

The *Firſt* Propoſition. The Phraſe *good works* does in this Propoſition manifeſtly denote Works that are only *ſpecioufly or comparatively* good. This being premiſed, ſee the Fourth Queſtion of the *Locus Decimus* of *Turretin's* Syſtem.

In the *Second* Propoſition, tho' the good Works are ſaid to be *pleaſant and acceptable to God*, yet the Church does not mean that they are *ſtrictly* good, and conſequently pleaſant and acceptable to him in their own Nature: but ſhe manifeſtly means Works *imputatively* good, towards the Performance of which God's preventing and aſſiſting Grace is undoubtedly neceſſary. This being premiſed, the Second Propoſition (which is the neceſſary Conſequence of the Firſt, and is therefore connected by the illative Particle *wherefore*) is treated of by *Limborch* in the Eleventh and Twelfth Chapters of his Fourth Book, and Dr. *Whitby* in his Appendix to the Sixth Chapter of the Second Epiſtle to the *Corinthians*, down to *Secondly, to explain as far*, &c.

The ELEVENTH ARTICLE.

Of the Juſtification of Man.

WE are accounted righteous before God, only for the merit of our Lord and Savior Jeſus Chriſt *by faith, and not for our own Works or deſervings. Wherefore that we are juſtified by Faith only, is a moſt wholſom Doctrine, and very full of comfort, as more largely is expreſſed in the Homily of Juſtification.*

This Article contains Four Propoſitions.

1. We are not accounted righteous before God for our own Works or Deſervings.
2. We are accounted righteous before God only for the Merit of our Lord and Savior *Jeſus Chriſt*.
3. We are accounted righteous before God, only for the Merit of our Lord and Savior *Jeſus Chriſt* by Faith.
4. That we are juſtified by Faith only, is a moſt wholſom Doctrin, and very full of Comfort, as more largely is expreſſed in the Homily of Juſtification.

Our Church expreſly refers to the Homily of Juſtification for a more full Explication of the Doctrin of this Article. And what the Church cals the Homily of Juſtification, is the Third Homily in the Firſt Book, entituled, *Of the Salvation of all Mankind.* For in the ſaid Homily the Doctrin of Juſtification is declared and eſtabliſhed; nor is there any other Homily which bears the Title of Juſtification. That Homily of *Salvation* there-

therefore ought in any wiſe to be carefully perus'd, before a Man paſſes a Judgment upon the Doctrin of this Article.

Now whoſoever has read the aforeſaid Homily, muſt have obſerv'd, 1. That (in how different Senſes ſoever the Word may be uſed in either Scripture or other Writers) yet our Church does in this Homily, and conſequently in this Article alſo, by Juſtification moſt certainly mean being in a State of Favor with God, being accounted righteous before him, having our Sins forgiven, ſo that they ſhall not be imputed to us. 2. That when our Church condemns the Doctrin of Juſtification by Works, ſhe does not deny the Neceſſity of our living in Obedience to God's Laws, as that without which we cannot poſſibly be ſaved; but ſhe denies, that any Works of ours are *ſtrictly* good, or have a real Worth of their own, ſo as to merit or deſerve Remiſſion of our Sins upon their own account. 3. That by Faith our Church means not the bare Act of Believing, as ſeparate from other Inſtances of Obedience; but a lively Faith, a Faith that works by Love, and is accompanied with every Branch of Goſpel Holineſs. 4. That when ſhe aſſerts and maintains Juſtification by Faith, ſhe does not mean, that Faith is of it ſelf meritorious, or can deſerve Remiſſion of Sins at God's hand; but that we do by Faith lay hold upon the Merits of Chriſt, by whom alone our Peace with God is made, and for whoſe Sake alone we are juſtified. Faith therefore is the Inſtrument by which a Man applies to himſelf the Virtue of Chriſt's Sacrifice. And conſequently, 5. When the Church teacheth Juſtification by Faith only, ſhe does in reality mean the very ſame, as if ſhe had ſaid, We are juſtified by Chriſt only, that is,

to

to uſe (*a*) her own Expreſſions, *We put our Faith in Chriſt, that we be juſtified by him only, that we be juſtified by God's free Mercy, and the Merits of our Savior Chriſt only, and by no Virtue and good Works of our own, that is in us, or that we can be able to have, or to do, for to deſerve the ſame: Chriſt himſelf only being the Cauſe meritorious thereof.*

From whence it follows, that when Juſtification *by Faith*, is by our Church oppos'd to Juſtification *by Works*, the Word *By* is uſed in different Senſes, and conſequently the Oppoſition is not exact. For Works are by our Adverſaries conſider'd as the meritorious Cauſe of Juſtification, and the Word *By* expreſſes their meritorious Cauſality: whereas Faith is not by us conſider'd as the meritorious Cauſe of Juſtification (and conſequently the Word *By* does not expreſs their meritorious Cauſality) but as the Inſtrument by which Chriſt's Satisfaction is applied to particular Perſons; and conſequently the Word *By*, when applied to Faith, expreſſes (what I may call) the inſtrumental Cauſality, or the applicatory Cauſe of our Juſtification. Wherefore, when our Church ſaies, *we are juſtified by Chriſt's Merits only*, in Oppoſition to our Adverſaries, who ſay, *we are juſtified by our own Works* (in what Meaſure or Degree, is another Queſtion) there is a direct Oppoſition; and then the Word *By* in both contradictory Oppoſitions is uſed in the ſame Senſe: but not otherwiſe.

From what has been ſaid, our Church's Intention and Doctrin about Juſtification by Faith are abundantly manifeſt, tho' they are unhappily worded. And the Truth is, St. *Paul* having ſpoken ſo much of Juſtification by Faith, in a Senſe which the Compilers of our Articles and Homilies do not ſeem

(*a*) *Homily of Salvation*, Third Part, near the beginning.

ſeem throughly to have underſtood, occaſion'd them, in Oppoſition to a moſt notorious Falſhood and moſt pernicious Doctrin of the *Papiſts*, to expreſs the real Truth in the Apoſtle's own Phraſe; but in a Senſe, tho' in no wiſe contrary to, yet ſomewhat different from, what he (as later Writers have evidently ſhewn) did moſt certainly intend thereby.

Theſe things being premis'd, I proceed to the Propoſitions contain'd in this Article.

The *Firſt* Propoſition. The Reaſon of it is plain, becauſe (according to what I obſerv'd upon the foregoing Article) our own Works are not *ſtrictly* good. But ſee the Second Queſtion of *Turretin*'s *Locus Decimus ſextus*.

The *Second* Propoſition. See the ſame Author in the Third Queſtion of the ſame *Locus*. For ſince our own Works are excluded in the foregoing Queſtion, and there is no Pretence of any other Mediator; therefore we are juſtified by Chriſt *only*.

The *Third* Propoſition. See the ſame Perſon in the Seventh Queſtion of the ſame *Locus*.

The *Fourth* Propoſition is the neceſſary Conſequence of the other Three. For if the Doctrin of Juſtification, as taught in the Homily referr'd to, is proved in the forecited Places of *Turretin*; 'tis conſequently wholſom, becauſe true, and founded on the Holy Scriptures. And it cannot but be full of Comfort alſo, becauſe it aſſures us of Happineſs upon ſuch infallible Grounds, as the Malice of Men and Devils can't affect or undermine.

The Reader ſhould alſo compare the Fourth Chapter of the Sixth Book of *Limborch*'s Syſtem, with thoſe Parts of *Turretin* which I have juſt now referr'd to.

The

The TWELFTH ARTICLE.

Of good Works.

ALBEIT that good works, which are the fruits of faith, and follow after Juſtification, cannot put away our ſins, and endure the ſeverity of God's judgment; yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively faith, inſomuch that by them a lively faith may be as evidently known, as a tree diſcerned by the fruit.

This Article contains Four Propoſitions.

1. Good Works are the Fruits of Faith, and follow after Juſtification.
2. Good Works cannot put away our Sins, and endure the Severity of God's Judgment.
3. Good Works are pleaſing and acceptable to God in Chriſt.
4. Good Works do ſpring out neceſſarily of a true and lively Faith, inſomuch that by them a lively Faith may be as evidently known, as a Tree diſcerned by the Fruit.

For the better underſtanding this Article, the Terms and Diſtinctions premiſed in the Tenth Article muſt be carefully obſerved. It muſt alſo be farther noted, 1. That our Church does not allow any Works, which are done before Juſtification, to be ſo much as *imputatively* good; as appears from the Thirteenth Article. 2. That by *faith*, in the former Part of this Article, our Church means a *lively faith*, as ſhe expreſſes her ſelf in the latter Part of it. 3. That thoſe Works which ſhe calls *good*, meaning that they are *imputatively* ſuch, are

are Works performed in Obedience to God's Commandments. Theſe things being premiſed,

The *Firſt* Propoſition has Two Branches. Firſt *Good Works* (that is, Works *imputatively* good, and perform'd in Obedience to God's Commandments) *are the Fruits of Faith.* See the Tenth Chapter of the Fifth Book of *Limborch*'s Syſtem. Secondly, *good Works follow after Juſtification*, that is, thoſe Works or Inſtances of Obedience to God's Commandments, which follow after Juſtification, are *imputatively good.* See the Fourth Queſtion of *Turretin*'s *Locus Decimus ſeptimus.*

The *Second* has alſo Two Branches, the laſt of which depends on the Firſt. *Good Works cannot endure the Severity of God's Judgment.* That is, Becauſe thoſe Works, which we perform, are not *ſtrictly* good, tho' they are *ſpeciouſly* or *comparatively* ſuch; therefore they cannot in themſelves, or upon their own account, or real and intrinſic Worth, endure the Severity of God's Judgment, which muſt needs diſcover and condemn the Imperfection of them. See the Second Queſtion of *Turretin*'s *Locus Decimus ſeptimus.* From whence it neceſſarily follows, that *good Works cannot put away our Sins*, or merit our Pardon for former evil Actions. For that which is it ſelf ſo imperfect, as in its own Nature to need Pardon; can't merit Pardon for ſomething elſe.

The *Third* Propoſition. See the Third Queſtion of *Turretin*'s *Locus Decimus ſeptimus.* For God can't be ſuppos'd to have made that neccſſary to Salvation, which is not pleaſing and acceptable to himſelf. And that good Works are pleaſing and acceptable to God *in Chriſt*, is evident. Becauſe, ſince they cannot of themſelves endure the Severity of God's Wrath, they can't be pleaſing and acceptable

ble to him on their own account; but are ſuch for the Sake of him in whom God is well pleaſed with us, even *Chriſt*, by whom God has reconciled us to himſelf.

The *Fourth* Propoſition is in effect the ſame with the former Branch of the Firſt.

The THIRTEENTH ARTICLE.

Of Works before Juſtification.

WORKS done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of Faith in Jeſu Chriſt, *neither do they make men meet to receive grace, or (as the School-authors ſay) deſerve grace of congruity: yea rather, for that they are not done as God has willed and commanded them to be done, we doubt not but they have the nature of ſin.*

This Article contains Three Propoſitions.

1. Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of Faith in Jeſu Chriſt.
2. Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, do not make Men meet to receive Grace, or (as the Scool-Authors ſay) deſerve Grace of Congruity.
3. Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, for that they are not done as God hath willed and commanded them to be done, have the Nature of Sin.

For

For the Words *yea rather*, the *Latin* Copy reads *Immo*; ſo that the Word *rather* is not comparative, but the Church directly affirms, that ſuch Works have the Nature of Sin, as the *Latin* neceſſarily imports, and the following Expreſſion, *we doubt not*, manifeſtly implies. And indeed, *yea*, or *but rather* does both here, and in the Twenty ſecond Article, mean the ſame as *yea, on the contrary*. This is evident from the Context of both Places.

The *Firſt* Propoſition. Since Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, are neither *ſtrictly* nor *imputatively* good (the Meaning of which Expreſſions I explained under the Tenth Article) they cannot be pleaſant to God; foraſmuch as they ſpring not of Faith in *Jeſu Chriſt*. For if they did ſpring of Faith in *Jeſu Chriſt*, they would be done by his Grace, and through the Inſpiration of his Spirit; and conſequently they would be *imputatively* good, and for that Reaſon pleaſant to God. See alſo *Turretin's* Fourth Queſtion of his *Locus Decimus ſeptimus*.

The *Second* Propoſition. That which is ſinful, needs Pardon, but can deſerve Nothing. See alſo the Fifth Queſtion of the ſame *Locus* of *Turretin*.

The *Third* Propoſition. Since Works done before the Grace of Chriſt, and the Inſpiration of his Spirit, are neither *ſtrictly* nor *imputatively* good; they muſt needs be ſinful, or *have the Nature of Sin*. And that for this Reaſon, *viz.* Becauſe they are not done as God hath willed and commanded them to be done. For had they been done, as God hath willed and commanded, that is, according to the Goſpel Rule; they would have been *imputatively* good thro' Faith in Chriſt, and conſequently not

ſinful; ſince tho' they are *ſtrictly* ſinful in themſelves, yet their Imperfection is removed thro' Faith.

The FOURTEENTH ARTICLE.

Of Works of Supererogation.

VOLUNTARY works beſides, over and above God's commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his ſake than of bounden duty is required: whereas Chriſt *ſaith plainly, when ye have done all that are commanded to you, ſay, We are unprofitable ſervants.*

This Article, properly ſpeaking, contains but One Propoſition, the latter Part being only a Confirmation or Proof of what is aſſerted in the former. See *Limborch*'s Syſtem, Book the Fifth, Chapter the Seventy ſeventh, Sect. 17, 18. and the Fourth Queſtion of *Turretin*'s *Locus Undecimus.*

The FIFTEENTH ARTICLE.

Of Chriſt alone without Sin.

CHRIST in the truth of our nature was made like unto us in all things (ſin only excepted) from which he was clearly void, both in his fleſh and in his ſpirit. He came

to

to be a Lamb without ſpot, who by ſacrifice of himſelf once made, ſhould take away the ſins of the world, and ſin (as St. John *ſaith) was not in him. But all we the reſt (altho' baptized and born again in* Chriſt*) yet offend in many things; and if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.*

This Article contains Four Propoſitions.

1. Chriſt in the Truth of our Nature was made like unto us in all things (Sin only excepted) from which he was clearly void, both in his Fleſh and in his Spirit.
2. He came to be a Lamb without a Spot, who by Sacrifice of himſelf once made, ſhould take away the Sins of the World.
3. Sin (as St. *John* ſaith) was not in Chriſt.
4. All we the reſt (altho' baptized and born again in Chriſt) yet offend in many things, and if we ſay we have no Sin, we deceive our ſelves, and the Truth is not in us.

The *Firſt* Propoſition. See Biſhop *Pearſon* on the Third Article, from the Beginning down to *Born of the Virgin Mary.*

The *Second* Propoſition. That Chriſt was a *Lamb without Spot*, and conſequently that he *came to be* ſuch, St. *Peter* expreſly aſſures us, 1 *Pet.* 1. 19. That he came to be a Lamb without Spot, *who ſhould take away the ſins of the world*, is evident from 1 *John* 3. 5. where we are told, that Chriſt *was manifeſted to take away our ſins.* That he took away the Sins of the World *by the Sacrifice of himſelf*, is evident from the Author to the *Hebrews*, who ſaies, Chapter 13. v. 12. that our Savior ſuffered without the Gate, *that he might ſanctify the people with his own bloud.* And that Chriſt's Sacrifice of himſelf was

but once made, will appear in the Second and Third Propoſitions of the Thirty firſt Article.

The *Third* Propoſition. St. *John* ſaies, 1. Epiſt. Chap. 3. Ver. 5. *in him is no ſin.*

The *Fourth* Propoſition. The former Branch of it is evident from the latter, which is the expreſs Aſſertion of St. *John*, 1 Epiſt. Chap. 1. Ver. 8.

The SIXTEENTH ARTICLE.

Of Sin after Baptiſm.

NOT every deadly ſin willingly committed after Baptiſm is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have receiv'd the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the Grace of God, we may ariſe again, and amend our lives. And therefore they are to be condemned which ſay, they can no more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

This Article contains Four Propoſitions.

1. Not every deadly Sin willingly committed after Baptiſm, is Sin againſt the Holy Ghoſt, and unpardonable.

2. The Grant of Repentance is not to be denied to ſuch as fall into Sin after Baptiſm.

3. After we have receiv'd the Holy Ghoſt, we may depart from Grace given, and fall into Sin, and by the Grace of God we may ariſe again, and amend our Lives.

4. They are to be condemn'd which ſay, they can no more ſin as long as they live here, or

deny the place of Forgiveneſs to ſuch as truly repent.

Concerning this Article in general, ſee Mr. *Plaiſere's Appello Evangelium*, Part 3. Chap. 16. p. 291, *&c.*

The *Firſt* Propoſition. Touching the diſtinction of mortal and venial Sins, ſee *Limborch's* Syſtem, Book the Fourth, the Fourth Chapter, Sect. 19, 20, 21, 22, 23. That every deadly Sin willingly committed after Baptiſm is not unpardonable, ſee the Fifth Book of *Limborch's* Syſtem, Chapter the Eighty fifth. And conſequently every ſuch deadly Sin can't be the Sin againſt the Holy Ghoſt; becauſe the Sin againſt the Holy Ghoſt is unpardonable, *Matth.* 12. 31, 32. Tho' by the way, it muſt be obſerved, that our Church does not determin, what the Sin againſt the Holy Ghoſt is, nor need any Perſon be able to determin it in order to his Satisfaction touching this Propoſition; ſince the Argument already offer'd plainly proves, that every deadly Sin willingly committed after Baptiſm is not the Sin againſt the Holy Ghoſt.

The *Second* Propoſition is the neceſſary Conſequence of the Firſt. For who ſhall dare to deny Repentance, that is, to deny the Poſſibility of Repentance, in thoſe Caſes, wherein God, who alone has Power ſo to do, has not made it impoſſible?

The *Third* Propoſition. That we may depart from Grace given, and fall into Sin, after we have received the Holy Ghoſt, ſee the Fifth Book of *Limborch's* Syſtem, from the Eightieth Chapter to the Eighty fourth incluſively: and that by the Grace of God we may ariſe again, and amend our Lives, appears from the Firſt Propoſition.

The *Fourth* Propoſition neceſſarily follows from the Third.

The SEVENTEENTH ARTICLE.

Of Predeſtination and Election.

PREDESTINATION to life, is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly decreed by his counſel, ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt *out of mankind, and to bring them by* Chriſt *to everlaſting ſalvation, as veſſels made to honor. Wherefore they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe by his ſpirit working in due ſeaſon: they thro' grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only begotten ſon* Jeſus Chriſt: *they walk religiouſly in good works, and at length by God's mercy they attain to everlaſting felicity.*

As the godly conſideration of Predeſtination and our Election in Chriſt, *is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the ſpirit of* Chriſt, *mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high and heavenly things; as well becauſe it doth greatly eſtabliſh and confirm their faith of eternal ſalvation, to be enjoyed through* Chriſt, *as becauſe it doth fervently kindle their love towards God: ſo for curious and carnal perſons, lacking the ſpirit of* Chriſt, *to have continually before their eyes the ſentence of God's Predeſtination, is a moſt dangerous downfal, whereby the devil doth thruſt them either into deſperation, or into wretchleſneſs of moſt unclean living, no leſs perilous than deſperation.*

Furthermore,

Furthermore, we muſt receive God's promiſes in ſuch wiſe, as they be generally ſet forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expreſly declared unto us in the word of God.

For the right underſtanding of this Article, I intreat the Reader ſeriouſly to conſider the Twenty-firſt Chapter of the Third Part of Mr. *Plaifere's Appello Evangelium*, p. 334, *&c.* which when he has done, he may peruſe what follows.

The Doctrin of Predeſtination has fill'd many Volumes of Controverſy, and the *Engliſh* Patrons of the ſeveral Schemes or Hypotheſes have endevor'd to ſhew, that the Church of *England* does in this Article, either plainly maintain, or at leaſt not contradict their reſpective Opinions.

Now that the Doctrin of our Church is in ſome Places utterly irreconcilable with the abſolute and irreſpective Predeſtination of both the Supralapſarians and Sublapſarians, is to me indiſputably clear. For, *Firſt*, The Church prays to God, juſt before a Child is baptiz'd, that it *may receive the fulneſs of his Grace, and ever remain in the Number of his faithful and elect Children*; and after 'tis baptiz'd, ſhe thanks God, that 'tis *regenerated with his Holy Spirit*. And yet ſurely all Children that are baptiz'd, are not ſav'd. Wherefore, in our Church's Judgment, ſome Perſons that had receiv'd ~~the fulneſs of~~ God's Grace, and were Elect, and regenerated with the Spirit, do afterwards fall away. *Secondly*, In the Burial Office, we pray God, that he would not ſuffer us *in our laſt Hour for any Pains of Death to fall from him*. This Petition is to be ſaid by the Elect, if there be any ſuch amongſt us. 'Tis poſſible therefore, in the Judgment of our Church, for thoſe that are Elect, not

barely to fall from God, but even to fall from him *in their laſt Hour*, that is, totally and finally.

Now theſe Particulars, not to mention others, do in my Opinion deſtroy all abſolute Predeſtination; inſomuch, that could I think abſolute Predeſtination true (whether in the Supralapſarian or Sublapſarian Way) I could not ſubſcribe to the Uſe of the Liturgy. Wherefore, tho' I do by no means cenſure ſuch abſolute Predeſtinarians, as think the foregoing Particulars conſiſtent with their Notions, and do conform accordingly: yet I muſt own, I do not ſee how I could get over thoſe Difficulties, were I perſuaded of the Truth of their Notions. And conſequently I muſt, till I receive greater Light, believe that our Church condemns thoſe Notions, by injoining and aſſerting ſuch things as are irreconcilable to them.

But then, with reſpect to this Seventeenth Article, I do not determin, whether our Church does condemn abſolute Predeſtination, or no. If thoſe who maintain it, think themſelves able to reconcile this Article to their Doctrin, I am ſatisfied; tho' I muſt add, that I will not be bound to do the ſame. As for conditionate Predeſtination (if ſhe does not aſſert or favor it, yet) that the Church does not in this Article condemn it, Mr. *Plaifere* has demonſtrated, in the Chapter before mentioned, beyond all poſſibility of Contradiction.

And indeed, 'tis to me a moſt aſtoniſhing thing, that the Patrons of abſolute Predeſtination are able to perſuade themſelves, as they very frequently and confidently maintain, that conditionate Predeſtination is condemned in this Article by our Church. For every body that underſtands their Notions, muſt be forc'd to ſee, one would think, that there is not one Syllable in this Article, but what

what the Patrons of conditionate Predeſtination moſt heartily approve and teach. 'Twould be endleſs to enumerate all the Authorities, by which this might be made appear. Let it therefore ſuffice, that the only Part wherein any Difficulty can be pretended, is the Firſt Paragraph; and that *Arminius* himſelf (not to mention others his profeſs'd Followers) does manifeſtly aſſert every Branch of it, as appears from his own Words quoted in the *(a)* Margin, which the Reader may eaſily compare

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(a) Atque hactenus quidem, cum eas ſententias declaraverim, quæ circa Articulum de Prædeſtinatione in Eccleſiis noſtris, atque etiam in Academia *Leidenſi* inculcantur, atque à me improbantur: ſimul vero etiam rationes meas produxerim, cur eo modo de illis judicem; deinceps meam ipſius ſententiam in medium proferam: quæ talis eſt, ut ego quidem arbitrer eam verbo Dei quam maxime conformem eſſe.

Primum & abſolutum Dei decretum, de homine peccatore ſervando, eſſe, quo decrevit Filium ſuum *Jeſum Chriſtum* ponere in Mediatorem, Redemptorem, Salvatorem, Sacerdotem & Regem; qui peccatum morte ſua aboleat, amiſſam ſalutem obedientia ſua impetret, & virtute ſua communicet.

Secundum præciſum & abſolutum Dei decretum eſſe, quo decrevit reſipiſcentes & credentes in gratiam recipere, eoſque perſeverantes ad finem uſque, ſalvos facere in *Chriſto*, propter *Chriſtum*, & per *Chriſtum*; impœnitentes vero & infideles in peccato & ſub ira derelinquere, atque damnare tanquam alienos à *Chriſto*.

Tertium Dei decretum eſt, quo decrevit media ad reſipiſcentiam & fidem neceſſaria ſufficienter & efficaciter adminiſtrare. Hanc adminiſtrationem inſtitui juxta ſapientiam Dei, qua ſcit, quid miſericordiam & ſeveritatem ſuam deceat, itemque juxta juſtitiam ejus, per quam paratus eſt, ſapientiæ ſuæ præſcriptum ſequi atque executioni mandare.

Hinc ſequi quartum Decretum, quo decrevit ſingulares & certas quaſdam perſonas ſalvare & damnare. Atque hoc decretum præſcientiæ Dei innititur, qua ab æterno ſcivit, quinam juxta ejuſcemodi adminiſtrationem mediorum ad converſionem & fidem idoneorum, ex præveniente ipſius gratia crediturі erant,

Pare with the aforesaid First Paragraph: and by such

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erant, & ex subsequente gratia perseveraturi; quive vero etiam non erant crediturí & perseveraturi. *Declaratio Senten.* p. 119. *inter illius opera*, Lugd. Bat. 1629.

I. Decretum hoc Prædestinationem vocamus; Græce προορισμὸν à verbo προορίζειν, quod significat, determinare, constituere, discernere aliquid anteaquam illud agas. Secundum hanc generalem notionem Prædestinatio Deo tributa erit Decretum ejus de omnium rerum Gubernatione, quam Providentiam appellare solent Theologi. Minus generali notione considerari solet, quatenus in genere circa creaturas rationales servandas vel damnandas spectatur, puta Angelos & homines. Strictius de hominum Prædestinatione sumitur, & tunc etiam dupliciter usurpari consuevit: alias enim ad utrosque tum electos, tum reprobos accommodatur; alias ad solos Electos restringitur, & tunc oppositam habet Reprobationem. Nos hoc postremo significatu, quo illam ubique fere Scriptura usurpat, de Prædestinatione agemus.

II. Prædestinatio itaque, ad rem quod attinet ipsam, est Decretum Beneplaciti Dei in *Christo*, quo apud se ab æterno statuit fideles, quos fide donare decrevit, justificare, adoptare, & vita æterna donare ad laudem gloriosæ gratiæ suæ.

III. Genus Prædestinationis Decretum ponimus, quod πρόθεσιν & βουλὴν τῦ θελήματος Θεῦ Scriptura appellat; & Decretum non Legale, secundum quod dicitur, qui fecerit ea homo vivet in illis; sed Evangelicum, cujus Hic est Sermo; Hæc est voluntas Dei, ut omnis qui videt Filium, & credit in illum, habeat vitam æternam; & propterea Decretum hoc est peremptorium & irrevocabile, quia Evangelio continetur totius consilii Dei de salute nostra extrema potefactio.

IV. Causa est Deus secundum beneplacitum seu benevolum affectu oluntatis suæ, quo motus in se & apud se decretum illud fecit. Hoc Beneplacitum non modo excludit omnem causam, quam ab homine sumere potuit, aut sumere fingi potuit: verum etiam amolitur quicquid in homine vel ab homine erat, quod Deum juste permovere poterat, ne Decretum illud gratiosum faceret.

V. Decreti illius fundamentum ponimus *Jesum Christum*, Mediatorem Dei & hominum, in quo Patri bene est complacitum, in quo Deus mundum sibi reconciliavit, non imputans ipsis peccata illorum, quem Deus peccatum fecit, ut nos essemus justitia Dei in illo: per hunc debuit justitia sæculorum adduci, adoptio

ſuch Compariſon he cannot but obſerve an exact Har-

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adoptio acquiri, Spiritus gratiæ & fidei impetrari, vita æterna comparari, omniſque benedictionum ſpiritualium plenitudo præparari: quorum communicatio prædeſtinatione erat decernenda. Hic etiam caput conſtitutus eſt à Deo omnium illorum, qui iſtorum bonorum communionem ſunt divina Prædeſtinatione accepturi.

VI. Decreto iſti æternitatem tribuimus, quia Deus nihil in tempore facit, quod ab æterno facere non decreverit. Nota enim ſunt Domino Deo noſtro omnia opera ſua ab ævo, & elegit nos in *Chriſto* antequam jacerentur fundamenta mundi: ſecus Deo mutatio impingitur.

VII. Objectum ſeu materiam Prædeſtinationis duplicem ponimus: cum res divinas, tum perſonas, quibus illarum communicatio eſt hoc decreto prædeſtinata. Res illæ ab Apoſtolo generali vocabulo Benedictionum Spiritualium appellantur: quales ſunt in hac vita Juſtificatio, Adoptio in filios, Spiritus gratiæ & Adoptionis; denique poſt hanc vitam, vita æterna: quæ omnia gratiæ & gloriæ nominibus comprehendi ſolent & enunciari in Scholis Theologorum. Perſonas circumſcribimus voce fidelium, quæ peccatum præſupponit: nam in *Chriſtum* non credit niſi peccator, & qui ſe peccatorem agnoſcit. Inde benedictionum illarum plenitudo, earumque facta in *Chriſto* præparatio, non niſi peccatoribus neceſſaria erat. Fideles autem dicimus non qui tales propriis meritis aut viribus erant futuri, ſed qui Dei beneficio gratuito & peculiari in *Chriſtum* erant crediturí.

VIII. Forma eſt ipſa bonorum iſtorum fidelibus decreta communicatio, fideliumque in mente Dei præexiſtens & præordinata ad *Chriſtum* caput iſtorum relatio & ordinatio: cujus fructum percipiunt ex reali & actuali cum *Chriſto* capite ſuo unione hic gratioſam per unionis inchoationem & provectionem, in futura vita glorioſum per unionis perfectam conſummationem.

IX. Finis Prædeſtinationis eſt laus glorioſæ gratiæ Dei; quum enim gratia ſeu gratuitus Dei amor in *Chriſto* Prædeſtinationis cauſa ſit, æquum eſt ut illi eidem omnis iſtius actus gloria cedat.

X. Hoc autem Prædeſtinationis Decretum eſt ſecundum electionem, ut inquit Apoſtolus, quæ Electio cum neceſſario inferat Reprobationem, hinc Prædeſtinationi contraria opponitur

Repro-

Harmony between our Church and the Author above mention'd.

In

Reprobatio, quæ etiam Abjectio dicitur, deſcriptio ad damnationem, & conſtitutio ad iram.

XI. Illam autem ex lege contrariorum definimus Decretum iræ ſeu ſeveræ voluntatis Dei, qua ab æterno ſtatuit infideles, qui culpa ſua & juſto Dei judicio crediturі non ſunt, ut extra unionem *Chriſti* poſitos, condemnare ad mortem æternam, ad declarandam iram & potentiam ſuam.

XII. Quanquam fide in *Jeſum Chriſtum* peccatorum omnium remiſſio impetretur, & peccata non imputentur credentibus: tamen Reprobi non tantum infidelitatis, per cujus contrarium poterant evadere pœnam reliquis peccatis commeritam, ſed etiam peccatorum adverſus legem perpetratorum pœnam pendent exitii æterni à facie Domini & potente gloria ipſius.

XIII. Utrique huic Decreto, tum Prædeſtinationis, tum Reprobationis, ſua ſubjungitur exequutio, cujus actus eo ordine peraguntur, quo in decreto ipſo & à decreto ſunt ordinati: objectaque tum decreti tum exequutionis ſunt eadem prorſus uniformia, ſive eadem ratione formali veſtita.

XIV. Hujus doctrinæ ita ex Scripturis traditæ magnus eſt uſus. Servit enim gloriæ gratiæ Dei adſtruendæ, afflictis conſcientiis ſolandis, impiis percellendis, & ſecuritati illorum excutiendæ. Adſtruit autem gratiam Dei, cum totam laudem Vocationis, Juſtificationis, Adoptionis & Glorificationis noſtræ ſolius Dei miſericordiæ tranſcribit, ademptam viribus, operibus & meritis noſtris. Conſolatur conſcientias cum tentatione luctantes, quando illas de gratioſa Dei in *Chriſto* ab æterno ipſis decreta, & in tempore præſtita, æternumque duratura benevolentia, certiores reddit, eamque non ex operibus, ſed ex vocante firmam oſtendit. Valet ad terrendos impios, quia docet irrevocabile eſſe Decretum Dei de infidelibus, & qui veritati non obtemperant, obediunt autem mendacio, æterno exitio adjudicandis.

XV. Et propterea non modo intra privatos parietes & in ſcholis, ſed etiam in cœtibus Sanctorum in Eccleſia Dei ſonare debet hæc doctrina; hac tamen cautione obſervata, ut extra Scripturas nihil de illa doceatur, modo Scripturis uſitato proponatur, & ad eundem finem, quem Scriptura illam tradens propoſitum habet, referatur; quod nos feciſſe cum bono Deo arbitra-

In ſhort, the Caſe ſtands thus. The Patrons of abſolute Predeſtination, and the Patrons of conditionate Predeſtination, do jointly aſſert, that there is a *Predeſtination to Life*, and that the ſaid Predeſtination to Life is *the everlaſting Purpoſe of God, whereby (before the Foundations of the World were laid) he has conſtantly decreed by his Counſel, ſecret to us, to deliver from Curſe and Damnation thoſe whom he has choſen in* Chriſt *out of Mankind, and to bring them by* Chriſt *to everlaſting Salvation, as Veſſels made to Honor.* They are alſo agreed, that *they who be endued with ſo excellent a Benefit of God* (that is, they who are predeſtinated) *be called according to God's purpoſe by his Spirit working in due ſeaſon: they thro' grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the Image of his only begotten Son* Jeſus Chriſt: *they walk religiouſly in good works, and at length by God's mercy they attain to everlaſting felicity.* Thus far, I ſay, both Parties are agreed. But wherein then do they differ? Why, 1. Concerning the Ground of this Predeſtination, *viz.* Whether thoſe Perſons whom God has choſen in Chriſt out of Mankind, and whom by his everlaſting Purpoſe, before the Foundations of the World were laid, he has conſtantly decreed by his Counſel, ſecret to us, to deliver from Curſe and Damnation, and bring them by Chriſt to everlaſting Salvation, as Veſſels made to Honor; were therefore ſo elected and predeſtinated, becauſe God foreſaw their

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arbitramur, cui ſit gloria in Eccleſia per *Chriſtum Jeſum* in omnes ætates ſeculi ſeculorum, Amen. *Diſp.* 15. p. 283, 284, 285.

See alſo Diſp. 40, 41, 42, 43. p. 389——394. *which are too long to be inſerted: nor could I have prevail'd upon my ſelf to inſert ſo much as I have done already, were it not to convince the moſt obſtinate by producing ſuch full and plain Teſtimonies.*

their Obedience, that is (as we uſually ſpeak) *propter fidem præviſam*, or no; 2. (as the Conſequence of the former) Whether none be called according to God's Purpoſe by his Spirit working in due ſeaſon, but ſuch as through Grace obey the Calling, are juſtified freely, *&c.* and whether all that did for a while obey the Calling, and were juſtified freely, and made God's Sons by Adoption, and made like the Image of Chriſt, and walked religiouſly in good Works; whether all theſe, I ſay, muſt neceſſarily perſevere, ſo as at length by God's Mercy to attain to everlaſting Felicity. Theſe are the Points, about which the Patrons of abſolute Predeſtination, and the Patrons of conditionate Predeſtination, do conſtantly and widely differ.

Now with reſpect to the firſt Point in diſpute, the Patrons of conditionate Predeſtination affirm, that the Elect were predeſtinated, becauſe God foreſaw their Obedience, that is, *propter fidem præviſam*: whereas the Patrons of abſolute Predeſtination utterly deny this, and affirm, that the Elect were Predeſtinated (whether in the Supralapſarian or Sublapſarian Way, it matters not at preſent) by virtue of anabſolute Decree, whithout any regard to that foreſeen Faith and Practice, which the others affirm to be the only Ground of Difference between thoſe that are predeſtinated to Life, and thoſe that are reprobated or predeſtinated to eternal Death or Damnation. And with reſpect to the ſecond Point in diſpute, the Patrons of abſolute Predeſtination maintain, that none are called according to God's Purpoſe by his Spirit working in due ſeaſon, but ſuch as thro' Grace obey the Calling; and are juſtified freely, and are made Sons of God by Adoption, and are made like the Image of his only begotten Son *Jeſus Chriſt*, and walk religiouſly

ligiouſly in good Works, and at length by God's Mercy attain to everlaſting Felicity: Whereas the Patrons of conditionate Predeſtination maintain, that of thoſe who were called according to God's Purpoſe by his Spirit working in due ſeaſon, 1. Some might thro' their own Fault not at all obey that Calling, *&c.* 2. Others, tho' they did obey the Calling for a while, and were accordingly during that Space juſtified freely, and made God's Son's by Adoption, and made like the Image of Chriſt, and walked religiouſly in good Works; yet might thro' their own Fault afterwards fall from Grace; and that both theſe Sorts, thoſe that never obeyed at all, and thoſe that after an Obedience for ſome time did again return to their Impiety, and perſiſt in it, do not at length attain to everlaſting Felicity.

Now let any Man ſeriouſly conſider this, which is the true State of the Controverſy between the reſpective Patrons of abſolute and conditionate Predeſtination; and then I challenge him to find me any one Syllable in the Firſt Paragraph of this Article, that favors abſolute Predeſtination in Oppoſition to that which is conditionate.

As for the Second and Third Paragraphs, that nothing therein contained does contradict the Doctrin of the Patrons of conditionate Predeſtination, is ſo evident, that it needs no Proof. Or if it does, I once more refer the Reader to Mr. *Plaifere.*

After ſo much has been already ſaid, perhaps it may not be ſtrictly neceſſary; however, I ſtill think it adviſable to reſolve this Article into its ſeveral Propoſitions. It contains Six.

1. Predeſtination to Life is the everlaſting Purpoſe of God, whereby (before the Foundations

ons of the World were laid) he hath conſtantly decreed by his Counſel, ſecret to us, to deliver from Curſe and Damnation thoſe whom he hath choſen in Chriſt out of Mankind, and to bring them by Chriſt to everlaſting Salvation, as Veſſels made to Honor.

2. They which be endued with ſo excellent a Benefit of God (that is, thoſe who are predeſtinated to Life) be called according to God's Purpoſe by his Spirit working in due ſeaſon: they thro' Grace obey the Calling: they be juſtified freely: they be made Sons of God by Adoption: they be made like the Image of his only begotten Son *Jeſus Chriſt*: they walk religiouſly in good Works, and at length by God's Mercy they attain to everlaſting Felicity.

3. The godly Conſideration of Predeſtination and our Election in Chriſt, is full of ſweet, pleaſant and unſpeakable Comfort to godly Perſons, and ſuch as feel in themſelves the Working of the Spirit of Chriſt, mortifying the Works of the Fleſh, and their earthly Members, and drawing up their Mind to high and heavenly Things; as well becauſe it doth greatly eſtabliſh and confirm their Faith of eternal Salvation, to be enjoyed thro' Chriſt, as becauſe it doth fervently kindle their Love towards God.

4. For curious and carnal Perſons, lacking the Spirit of Chriſt, to have continually before their Eyes the Sentence of God's Predeſtination, is a moſt dangerous Downfal, whereby the Devil doth thruſt them either into Deſperation, or into Wretchleſneſs of moſt unclean

clean living, no leſs perilous than Deſpera-tion.

5. We muſt receive God's Promiſes in ſuch wiſe as they be generally ſet forth to us in Holy Scripture.

6. In our Doings, that Will of God is to be followed, which we have expreſly declared unto us in the Word of God.

The *Firſt* Propoſition is our Church's Definition of what ſhe means by Predeſtination to Life. She ſaies, 1. 'Tis the everlaſting Purpoſe of God. Now every Purpoſe of God is everlaſting; becauſe God from all Eternity knew all contingent Events; and was reſolv'd concerning them, either to permit or prevent them. 2. By this Purpoſe he conſtantly decreed. For Inconſtancy is impoſſible in God. 3. He decreed before the Foundations of the World were laid. This muſt needs be true, becauſe his Purpoſe was everlaſting. 4. He thus decreed to deliver thoſe whom he has choſen in Chriſt out of Mankind, from Curſe and Damnation. Now that ſome are to be delivered from that Curſe and Damnation, into which Original Sin had plung'd them, the whole Tenor of the Scripture ſhews. And that God has in Chriſt choſen ſome out of Mankind, is evident. Becauſe thoſe that embrace Chriſtianity, are upon this account frequently call'd the Elect or Choſen. But then thoſe who embrace Chriſtianity, are not all of them deliver'd from Curſe and Damnation; becauſe ſome of them do not perform the Conditions of the Goſpel: and conſequently tho' they enjoy the Firſt or Temporal Election, yet they do not enjoy the Second or Eternal one, which is unattainable without Perſeverance in good Works. Now 'tis this Second, even the Eternal Election,

which

which the Church ſpeaks of in this place. Becauſe thoſe that are here called the Choſen in Chriſt, are delivered from Curſe and Damnation; whereas ſuch as enjoy the Temporal, but miſs of the Eternal Election; do fall into that Curſe and Damnation, from which the others are delivered. 5. Thoſe that are choſen in Chriſt, *viz.* thoſe that enjoy the Second or Eternal Election, God not only delivers from Curſe and Damnation, but he alſo brings them by Chriſt to everlaſting Salvation, as Veſſels made to Honor. That he brings them to everlaſting Salvation, and that this is done by Chriſt, that is, by the Merits of Chriſt, in whom they believe, and whoſe Goſpel they obey; and that upon this account they are treated as Veſſels made to Honor; none can queſtion. 6. All this is done by God's Counſel ſecret to us. For God is the only Contriver and Finiſher of the Happineſs of the Elect; and what particular Men thoſe Elect are, whom he has thus decreed to ſave, we know not. Becauſe he alone can ſearch the Heart; nor has he revel'd to us, what particular Chriſtians will perſevere. So that this Counſel of his, for the Salvation of particular Chriſtians, muſt needs be ſecret to us. This Definition therefore of Predeſtination to Life, needs no farther Proof, being ſo manifeſtly built upon the conſtant Doctrin of the Scriptures, repeated in almoſt every Page of the New Teſtament, that 'twould be ridiculous to refer to particular Texts. And indeed the Doctrin of this Definition is univerſally allowed, except by ſuch as deny God's certain Preſcience of future contingent Events; concerning whoſe abſurd Tenet ſee the Twelfth Queſtion of *Turretin's Locus Tertius.*

The *Second* Propoſition ſets forth the Manner of God's bringing this great Work to a Concluſion.

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The Church ſaies, That thoſe who are endu'd with ſo excellent a Benefit, that is, thoſe who are predeſtinated to Life, are called according to God's Purpoſe by his Spirit working in due ſeaſon; that is, they not only become Profeſſors of Chriſtianity, but are inwardly moved and prompted by God's Grace to the Performance of his Will. 2. They thro' Grace obey the Calling; that is, they are effectually wrought and prevailed upon thereby. 3. They be juſtified freely; that is, they are eſteemed righteous by God, who extends his free Mercy to them for Chriſt's ſake. 4. They be made Sons of God by Adoption. You'll ſay, all Chriſtians are ſuch by Virtue of their Profeſſion. But then thoſe that are thus effectually choſen, do come to the Poſſeſſion of that Inheritance, which their Elder Brother Chriſt has purchaſed for them with his Bloud: whereas others, tho' for a while they are honor'd with the Name of Adopted Sons, are afterwards caſt off by their Father upon the account of their Diſobedience. 5. They be made like the Image of his only begotten Son *Jeſus Chriſt*, that is, 6. They walk religiouſly in good Works; for without Holineſs no Man ſhall ſee the Lord. 7. At length, *viz.* after they have finiſhed their Chriſtian Courſe, and perſiſted in ſincere Piety to the end of their Daies, by God's Mercy they attain to everlaſting Felicity. The Truth of all theſe Particulars is ſo readily acknowledged by all Parties, that I need not refer to particular Texts or Authors for the Confirmation of them.

But I muſt obſerve, that tho' the Church deſcribes in this Propoſition a certain Method and Order of bringing the Elect to Heaven; yet, 1. She therein ſpeaks of the Caſe of thoſe elect Perſons only, who arrive at Years of Diſcretion. For our

Church teaches, that ſuch as die in their Infancy, may be and are of the Number of thoſe that are ſaved; and yet ſuch Infants can't be ſaved exactly in the Method and Order above deſcribed; particularly, becauſe it can't be ſaid of them, that they walk religiouſly in good Works. 2. The Church does not hereby exclude all thoſe from Salvation, who die in invincible Infidelity. Doubtleſs God did from everlaſting know, whether any ſuch Infidels ſhould be ſaved. And therefore, if any of them be ſaved, there was a Predeſtination of them to Life; which Predeſtination of them to Life, was the everlaſting Purpoſe of God, whereby (before the Foundations of the World were laid) he hath conſtantly decreed by his Counſel, ſecret to us, to deliver them from Curſe and Damnation, and bring them to everlaſting Salvation. And if this be at all done, I preſume, the Merits of Chriſt are applied to them in an uncovenanted Manner. But I ſay, the Church ſpeaks nothing at all of their Caſe; ſhe determins nothing concerning them; as ſhe does not acquit them, ſo neither does ſhe condemn them: ſhe confines her ſelf to the Caſe of thoſe Elect, whom God ſaves by actual Faith in Chriſt, and who alone are capable of being ſav'd in ſuch Manner and Order as ſhe deſcribes.

The *Third* and *Fourth* Propoſitions are ſelf evident.

The *Fifth* Propoſition imports, that we muſt apply general Promiſes to our ſelves; not doubting, but that if we perform the Condition, we ſhall enjoy the Mercy. The Reaſon is, becauſe all Particulars are included in Univerſals; and conſequently a general Promiſe is made a particular one to my ſelf, if I be ſuch a Perſon as that general Promiſe is made to.

The *Sixth* Propoſition guards againſt Enthuſiaſtic Imaginations, and teaches us to make God's Word the Rule of our Lives. This needs no Proof.

The EIGHTEENTH ARTICLE.

Of obtaining Eternal Salvation only by the Name of Chriſt.

THEY alſo are to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the Light of Nature. For Holy Scripture doth ſet out unto us only the name of Jeſus Chriſt, whereby men muſt be ſaved.

This Article contains Two Propoſitions.

1. They are to be had accurſed, that preſume to ſay, that every Man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his Life according to that Law and the Light of Nature.
2. Holy Scripture doth ſet out unto us only the Name of *Jeſus Chriſt*, whereby Men muſt be ſaved.

The *Firſt* of theſe Propoſitions depends on the *Second*, in which there ſeems to be an Alluſion made to *Acts* 4. 12. where St. *Peter* ſaies, *Neither is there ſalvation in any other: for there is none other name under heaven, given among men, whereby we muſt be ſaved.*

Now whether that Text ought to be underſtood of eternal Salvation, or of healing Diſtempers, it may be worth while to conſider. See Dr. *Whitby* on

the Place. The Compilers of the Articles ſeem to have underſtood it of Eternal Salvation, and to have grounded this Article upon that Interpretation of it. However, they have not obliged us to ſubſcribe that Interpretation; but left us at liberty to explain the Text otherwiſe; provided we acknowledge the Truth of what they aſſert, *viz.* that Holy Scripture doth ſet out unto us only the Name of *Jeſus Chriſt*, whereby Men muſt be ſaved.

This *Second* Propoſition therefore, whatever be the Senſe of *Acts* 4. 12. is manifeſtly true. For that the Holy Scripture doth ſet out unto us the Name of *Jeſus Chriſt*, whereby we muſt be ſaved, is notorious in a thouſand Places. And that it doth not ſet out unto us any other Name, whereby we muſt be ſaved, is equally notorious in a negative manner. For let any Man find out, if he can, another Name, by which the Scripture ſays Men muſt be ſaved. Wherefore the Holy Scripture doth ſet out *only* the Name of *Jeſus Chriſt* for that Purpoſe. And conſequently,

The *Firſt* Propoſition is true. Becauſe we can learn who ſhall be ſaved, no otherwiſe than from Scripture; in which we are no where aſſured or informed, that every Man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his Life according to that Law and the Light of Nature. Thoſe therefore who aſſert, that every Man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his Life according to that Law and the Light of Nature, are to be had accurſed; that is, condemned, as Spreaders of falſe (becauſe groundleſs) Doctrin. For, 1. they pretend to declare, That thoſe ſhall be ſaved, of whoſe future Condition they can have no Knowledge. 2. Thereby they depreciate the Goſpel;

ſpel; pleading for equal Certainty of Salvation to Chriſtians and Infidels, and that a Man ſhall be ſaved by the Law or Sect which he profeſſeth, even as ſurely as by Chriſtianity; which implies that they have a Right and Claim to Salvation by that Law, as we Chriſtians have by our holy Religion, which is a ſolemn Covenant with God himſelf.

But then it muſt be obſerved, that tho' our Church juſtly cenſures ſuch as preſume to ſay, that every Man ſhall be ſaved by the Law or Sect which he profeſſeth, ſo that he be diligent to frame his Life according to that Law and the Light of Nature; yet ſhe doth by no means teach, that none ſhall be ſaved, unleſs they actually believe in Chriſt. Tho' ſhe will not allow, that they *ſhall* be ſaved *by* (that is, by virtue of, or in conſequence of) their own Law or Sect; yet ſhe does not ſay, 'tis impoſſible for them to be ſaved *in* their own Law or Sect, as if their continuing, even thro' invincible Ignorance, in their own Law or Sect, would render them abſolutely uncapable of God's Mercy. She leaves Infidels therefore to the Judgment of that God, who will certainly do Right. Whether the Merits of *Jeſus Chriſt* may be applied to ſuch as live in invincible Infidelity; whether ſuch Perſons, if ſaved at all, muſt be ſaved by that Method; whether God will actually vouchſafe to uſe that Method of bringing them to Salvation; and whether he aſſiſts them with his Grace to purify their corrupted Nature, to weaken the Power of Sin, and prevent their becoming abſolute Slaves to it; Theſe are Queſtions which we are not obliged to determin. Infidels are at the Diſpoſal of a Gracious Maſter, who may (for ought we know) extend that Mercy to them, which they have no Covenant Right to, but which they are not by any Revelation of his Will excluded from, or made abſolutely uncapable of.

The NINETEENTH ARTICLE.

Of the Church.

THE Viſible Church of Chriſt is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duly miniſtred, according to Chriſt's ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

As the Church of Jeruſalem, Alexandria *and* Antioch *have erred: So alſo the Church of* Rome *hath erred, not only in their living and manner of ceremonies, but alſo in matters of faith.*

This Article contains Three Propoſitions.

1. The Viſible Church of *Chriſt* is a Congregation of Faithful Men, in which the pure Word of God is preached, and the Sacraments be duly miniſtred according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.
2. The Church of *Jeruſalem*, *Alexandria* and *Antioch* have erred.
3. The Church of *Rome* hath erred, not only in their Living, and manner of Ceremonies, but alſo in matters of Faith.

For the better underſtanding of the *Firſt* Propoſition, I muſt premiſe what follows.

The whole number of living Chriſtians are the Catholic Church of Chriſt upon Earth. The Chriſtians of any one Nation, Diſtrict or Congregation, are Branches of the Catholic Church, and are commonly called particular Churches.

Now

Now Chriſtians are partly good and partly evil. Both the good and the evil are outwardly Members of the Church, whether Catholic or particular; and the whole Number of them is therefore commonly called the *viſible* Church. Whereas thoſe only who are good, are inwardly united to Chriſt; and becauſe none can judge who they are, by reaſon of the Hypocriſy of Profeſſors, therefore the whole number of them are commonly called the *inviſible* Church.

Now the viſible Church of Chriſt, or any particular Branch of it, is either a *true* or a *falſe* Church. I confeſs, every Church, as 'tis a Church, muſt needs be a true Church in one Senſe, according to the known Maxims of the Schools, *omne ens vere eſt id quod eſt*, & *omne ens eſt verum*; that is, a Church, as a Church, muſt have the eſſential Properties of a Church; becauſe thoſe eſſential Properties conſtitute its Nature, and without them it cannot be a Church. But this is only a *Metaphyſical* Verity. Whereas there is alſo a *Moral* Verity belonging to a Church, that is, its Agreement to the Rule which is ſet it; its having, not only what is eſſential to, but alſo what is perfective of, its own Nature; its having what is neceſſary, not only to its *eſſe*, but alſo to its *bene eſſe*. Thus, as every Subject, tho' a bad one, is a Subject notwithſtanding, and conſequently a *true* Subject by *Metaphyſical* Verity; whereas he only who diſcharges the Duty of a good Subject, is a *true* Subject by *Moral* Verity: Even ſo the Catholic Church, or a particular one, is a *true* Church by *Metaphyſical* Verity, tho' never ſo groſly corrupted; whereas by *Moral* Verity 'tis then only *true*, when it keeps to the Rule which Chriſt has ſet it, and really is what it is required to be.

And accordingly, tho' there can be no Degrees of Metaphyſical Verity, yet there are Degrees of Moral Verity; and a Church is *more* or *leſs* true, according to its greater or leſs Conformity to Chriſt's Rule. So that that Church which is leſs falſe or corrupt, is a *more true* Church, than that which is more corrupt or falſe. 'Tis therefore no Inconſiſtency or Contradiction for a Man to ſay, of the very ſame Church, at the very ſame time, *this is a true Church*, meaning by a Metaphyſical Verity; and *this is a falſe or corrupt Church*, meaning by a Moral Verity.

Let us now inquire into the meaning of this Propoſition, *The Viſible Church of* Chriſt *is a Congregation of faithful Men, in the which the pure Word of God is preach'd, and the Sacraments be duly miniſtred according to* Chriſt's *Ordinance, in all thoſe things that of Neceſſity are requiſite to the ſame.*

'Tis plain, that this Propoſition neither is, nor was intended to be, the Definition of a true Viſible Church, whether Catholic or Particular, with reſpect to its Metaphyſical Verity. For Corruptions in Doctrin and Sacraments are certainly conſiſtent with the Metaphyſical Verity of a Church, whether Catholic or Particular. For the whole Number of Chriſtians, or a particular Quantity of them, ſtill continues a Chriſtian Society, or part of ſuch a Society, tho' they be never ſo much deprav'd, provided the bare Eſſentials of the Nature of a Chriſtian Society do remain; that is, ſo long as they continue in that outward Union with God and each other, which is made by Baptiſm; even as a Man continues a Man, whilſt Body and Soul continue united, tho' both Body and Soul be never ſo much polluted by Diſeaſes and Sin. And that this is our Church's Notion, is moſt evident from her ſo frequently

quently calling the Church of *Rome*, particularly in this very Article, by the Name of a *Church*; which ſhews, that in her Opinion the Church of *Rome* has the Metaphyſical Verity of a Church, tho' ſhe is ſo groſly corrupted, as our Church upon every Occaſion declares, in Doctrin and Worſhip. And conſequently, not only a Particular Church may retain its Metaphyſical Verity together with its Corruptions; but the Catholic Church it ſelf may do the ſame, if every Branch of it were groſly corrupted. For that which does not deſtroy the Metaphyſical Verity of a Particular Church, does not deſtroy the Metaphyſical Verity of the Catholic Church.

Wherefore our Church does in this Propoſition ſpeak of that Viſible Church (whether Catholic or Particular, it amounts at laſt to the very ſame) which is true by a Moral Verity. She ſhews, what the Viſible Church ought to be, and what a *true* Viſible Church is. She ſaies, 'tis a Congregation of faithful Men, that is, of ſuch as profeſs a Belief in Chriſt, in the which the pure Word of God is preach'd, and the Sacraments be duly miniſtred according to Chriſt's Ordinance, in all thoſe things that of Neceſſity are requiſite to the ſame.

But then it muſt be obſerved, that our Church does not in this Article pretend to give an accurate Definition of a Church, even according to its Moral Verity. Tho' ſhe ſaies, that Purity of Doctrin, and a due Miniſtration of Sacraments, are in that viſible Church which is a morally true one: yet ſhe does not ſay, that a morally true viſible Church needs only a Purity of Doctrin and a due Miniſtration of Sacraments; and that if ſhe has theſe, ſhe wants nothing more to make her come up to that Rule of Chriſt, by the Degree of her Conformity to which ſhe is more or leſs a true viſible Church.

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For (whether other Particulars may be added, or no) 'tis certain, that due Diſciplin, as well as Purity of Doctrin, and a due Miniſtration of the Sacraments, is required by Chriſt's Rule. And this our Church her ſelf teaches in the Second Part of the *Homily* for *Whitſunday*, ſaying, *The true Church is an univerſal Congregation or Fellowſhip of God's faithful and elect People, built upon the Foundation of the Apoſtles and Prophets*, Jeſus Chriſt *himſelf being the head Corner-ſtone. And it hath always three Notes or Marks whereby it is known. Pure and ſound Doctrin, the Sacraments miniſtred according to* Chriſt's *holy Inſtitution, and the right Uſe of Eccleſiaſtical Diſciplin. This Deſcription of the Church is agreeable both to the Scriptures of God, and alſo to the Doctrin of the ancient Fathers, ſo that none may juſtly find fault therewith.* That Church therefore, which joins due Diſciplin to Purity of Doctrin and due Miniſtration of the Sacraments, is for that Reaſon a more true Church, than that which has Purity of Doctrin, and a due Miniſtration of the Sacraments, but wants due Diſciplin.

This Article therefore does not enumerate all things, that a morally true viſible Church has or ought to have; but aſſerts, that a morally true viſible Church has or ought to have thoſe Particulars: even as he that ſaies, a Man is a Creature that has a rational Soul, does not enumerate all the Parts of a Man; for he ought to have a Body too. However, as that Perſon, who ſaies, a Man is a Creature that has a rational Soul, ſpeaks truly, tho' he does not ſpeak all that he might: even ſo when the Article ſaies, the morally true viſible Church is a Congregation of faithful Men, in which the pure Word of God is preach'd, and the Sacraments be duly miniſtred according to Chriſt's Ordinance, in all thoſe things that of Neceſſity are requiſite to

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the ſame; it expreſſes true Doctrin, tho' it does not expreſs all that it might have expreſs'd, concerning the Properties or Marks of a morally true viſible Church.

In ſhort therefore, the Caſe ſtood thus. The *Papiſts* were conſtantly objecting to the *Proteſtants*, that they were no part of the viſible Church; becauſe they had forſaken the Communion of the Biſhop of *Rome*. To obviate this Pretenſe, our Article aſſerts, that the viſible Church of Chriſt is a Congregation of faithful Men, in which the pure Word of God is preach'd, and the Sacraments be duly miniſtred according to Chriſt's Ordinance, in all thoſe things that of Neceſſity are requiſite to the ſame. And hereby, 1. It vindicates our own Claim to the Title of a viſible Particular Church, or a part of the viſible Catholic Church; Becauſe we have Purity of Doctrin and a due Miniſtration of the Sacraments, which are, tho' not all, yet the principal Marks of a morally true viſible Church. 2. It retorts the Charge upon the *Papiſts*, who want thoſe two Marks, and who tho' they are a viſible Church, and conſequently a true viſible Church by a Metaphyſical Verity; yet are not ſuch a morally true viſible Church, as they ought to be. This is moſt certainly the meaning of the Propoſition; tho' I muſt own, it might have been more happily worded.

The Senſe of the Propoſition being clear'd, the Truth of it is ſelf evident, and readily acknowledged by *Papiſts* as well as *Proteſtants*. Whether the *Papiſts* had or wanted ſuch a Purity of Doctrin and due Miniſtration of the Sacraments, as the Article ſpeaks of, is another Queſtion. The Compilers of the Article juſtly thought they had them not: but did not ſpecify Particulars here, reſerving them for

for diſtinct Heads; and they are accordingly diſpers'd up and down, and very eaſily found, in their proper Places.

The *Second* Propoſition. If it be inquired, whether the Church affirms, and conſequently whether we be oblig'd to ſubſcribe, no more than that the Church of *Jeruſalem*, *Alexandria*, and *Antioch* have erred; or that the Church of *Jeruſalem*, *Alexandria*, and *Antioch* have, like the Church of *Rome*, erred in Matters of Faith, as well as in their living, and manner of Ceremonies: I anſwer, that tho' 'tis poſſible, the Compilers of the Articles *might* mean the latter; yet it doth not appear that they *did*; and 'tis certain, that their Expreſſions do not neceſſarily ſignifiy, and conſequently we are not bound to ſubſcribe, more than the former. And accordingly I have worded the Propoſition. Wherefore he that believes, that the Church of *Jeruſalem*, *Alexandria*, and *Antioch*, have erred at all, whether in Living, or in manner of Ceremonies, or in matters of Faith (tho' perhaps he is not ſatisfied, that they have erred in all theſe Reſpects, or it may be in more than one of them) may honeſtly ſubſcribe this Propoſition.

Now that the Churches of *Jeruſalem*, *Alexandria* and *Antioch* have erred, none can doubt, who conſiders, that *Arianiſm* had once overſpread thoſe Parts of the World. This is a plain Inſtance in matters of Faith. If any Man thinks his Subſcription obliges him to own, that they have alſo erred in Living and manner of Ceremonies; the Truth of this Charge is too plainly prov'd. For, 1. No Church ever wanted ſome degree of Depravity of Manners. 2. Theſe Churches have been tainted with the *Roman* Pollutions in Worſhip.

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The *Third* Propoſition is evident from the whole Courſe of our Controverſies with the Church of *Rome*. Their Errors in Life they dare not deny; and their Errors in Faith and manner of Ceremonies evidently appear from their *Trent* Creed, which is burdened with a vaſt Variety of ſuch abominable Falſhoods, as have grievouſly corrupted their very Worſhip. For inſtance, the Doctrin of Tranſubſtantiation has led them to the groſſeſt Idolatry. I forbear other Particulars, which are equally notorious.

The TWENTIETH ARTICLE.

Of the Authority of the Church.

THE Church hath power to decree rites or ceremonies, and authority in controverſies of faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it ſo expound one place of ſcripture, that it be repugnant to another. Wherefore, although the Church be a witneſs and a keeper of holy writ, yet as it ought not to decree any thing againſt the ſame, ſo beſides the ſame ought it not to enforce any thing to be believ'd for neceſſity of ſalvation.

This Article contains Six Propoſitions.

1. The Church has Power to decree Rites or Ceremonies.
2. The Church has Authority in Controverſies of Faith.
3. It is not lawful for the Church to ordain any thing that is contrary to God's Word written.

4. The

4. The Church may not ſo expound one Place of Scripture, that it be repugnant to another.
5. The Church is a Witneſs and Keeper of Holy Writ.
6. As it ought not to decree any thing againſt Holy Writ, ſo beſides the ſame ought it not to enforce any thing to be believed for Neceſſity of Salvation.

The *Firſt*, *Second*, *Third* and *Fourth* Propoſitions are eſtabliſh'd in the preſent Order, in the Second Part of the *Rights of the Clergy*, Chap.

The *Fifth* is a notorious Matter of Fact. For it appears by hiſtorical Evidence, that the Holy Scriptures have been conſtantly Extant in the Church, and that ſhe has in all Ages receiv'd the ſame Scriptures which we now enjoy, and therefore ſhe is a Witneſs and Keeper of them.

The *Sixth* Propoſition has two Branches. 1. The Church ought not to decree any thing againſt Holy Writ. This is a Repetition of the Third Propoſition. 2. She ought not to enforce any thing to be believ'd for Neceſſity of Salvation, which is not contain'd in Scripture. See the Two firſt Propoſitions of the Sixth Article.

The TWENTY FIRST ARTICLE.

Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (foraſmuch as they be an aſſembly of men, whereof all be not governed with the ſpirit and

and word of God) they may err, and ſometime have erred, even in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority unleſs it may be declared, that they be taken out of holy Scripture.

This Article contains Five Propoſitions.

1. General Councils may not be gathered together without the Commandment and Will of Princes.
2. General Councils be an Aſſembly of Men, whereof all be not govern'd with the Spirit and Word of God.
3. General Councils may err even in things pertaining to God.
4. General Councils ſometime have erred even in things pertaining to God.
5. Things ordained by general Councils as neceſſary to Salvation, have neither Strength nor Authority, unleſs it may be declared that they be taken out of Holy Scripture.

The *Firſt* Propoſition manifeſtly ſuppoſes, that the Princes be Chriſtian. Otherwiſe the Apoſtles themſelves could not lawfully have held a Council at *Jeruſalem*; nor could the Chriſtian Church have lawfully held ſo many Councils before the Converſion of *Conſtantine*. For thoſe Reaſons, which make it unlawful to hold General Councils, do equally prove it unlawful to hold Provincial ones, without the Will and Commandment of Princes. Again, the Church in this Article manifeſtly oppoſes *General* Councils to *Particular*, that is, National or Provincial ones. And conſequently, by that Phraſe ſhe does not underſtand thoſe only, which we commonly call General ones, *viz.* ſuch as were not only

only gathered out of many Nations, but were alſo Orthodox in their Definitions; but any great Aſſemblies of Biſhops from different Quarters of the World, even tho' their Definitions were heretical. Otherwiſe ſhe could not ſay in this very Article, that General Councils have erred in things pertaining to God. Theſe Obſervations being premiſed, ſee what I have written touching this Point in the *Diſcourſe of the Independency of the Church on the State*, Chap.

The *Second* Propoſition. The Reaſon of the thing, and conſtant Experience, confirm the Truth of this Aſſertion.

The *Third* Propoſition. That they may err, ſee the Fourth Chapter of the Firſt Part of the *Confutation of Popery*; which may eaſily be applied to general Councils; and compare the Nineteenth Chapter of the Seventh Book of *Limborch*'s Syſtem, from Sect. 25. to Sect. 33. inclusively. And that they may err in things pertaining to God, is evident, becauſe there is no Promiſe of their being ſecured from Error in thoſe, more than in other Matters.

The *Fourth* Propoſition. For the Proof of this take a remarkable inſtance. The Council of *Ariminum* conſiſted of above Four Hundred Biſhops from all Parts of the Chriſtain World, a Number much ſuperior to that which aſſembled at *Nice*. And yet, tho' 'twas Orthodox at firſt, it fell in at laſt with the *Arians*; and conſequently erred even in Things pertaining to God.

The *Fifth* Propoſition. See the Firſt and Second Propoſitions of the Sixth Article.

The

The TWENTY SECOND ARTICLE.

Of Purgatory.

THE Romiſh *doctrin concerning purgatory, pardons, worſhipping and adoration, as well of images, as of relicks, and alſo invocation of ſaints, is a fond thing, vainly invented, and grounded upon no warranty of ſcripture, but rather repugnant to the word of God.*

Touching the Phraſe *but rather*, ſee Art. 13. p. 87.

This Article contains Eight Propoſitions.

1. The *Romiſh* Doctrin concerning Purgatory is a fond thing, vainly feigned, and grounded upon no Warranty of Scripture.
2. The *Romiſh* Doctrin concerning Pardons is a fond thing, vainly feigned, and grounded upon no Warranty of Scripture.
3. The *Romiſh* Doctrin concerning Worſhipping and Adoration, as well of Images as of Relicks, is a fond thing, vainly feigned, and grounded upon no Warranty of Scripture.
4. The *Romiſh* Doctrin concerning Invocation of Saints, is a fond thing, vainly feigned, and grounded upon no Warranty of Scripture.
5. The *Romiſh* Doctrin concerning Purgatory is repugnant to the Word of God.
6. The *Romiſh* Doctrin concerning Pardons is repugnant to the Word of God.
7. The *Romiſh* Doctrin concerning Worſhipping and Adoration, as Well of Images as of Relicks, is repugnant to the Word of God.
8. The *Romiſh* Doctrin concerning Invocation of Saints, is repugnant to the Word of God.

The *First* Propoſition. See the Fifteenth and Sixteenth Chapters of the Second Part of the *Confutation of Popery*.

The *Second* Propoſition. See the Nineteenth Chapter of the Second Part of the *Confutation of Popery*.

The *Third* Propoſition. What the *Romiſh* Doctrin concerning the Worſhip and adoration of Images is, you may ſee in the Twenty firſt Article of the *Trent* Creed, which you'll find in the *Confutation of Popery*, Part 2. Chap. 1. p. 81. As for the Worſhip and Adoration of Relicks, 'tis manifeſtly compriz'd in the Thirty firſt Article of the ſame Creed, which you'll find *ibid.* p. 79. Now that the Worſhip and adoration of Images is not only a fond thing, vainly feigned, and grounded upon no Warranty of Scripture; but alſo repugnant to the Word of God, ſee the Ninth Queſtion of *Turretin's Locus Undecimus*. And that the Worſhip and Adoration of Relicks is a fond thing, vainly feigned, and grounded upon no Warranty of Scripture, ſee the eighth Queſtion of the ſame *Locus* of *Turretin*, from Sect. 6. down to the End.

The *Fourth* Propoſition. See the Thirteenth Chapter of the Second Part of the *Confutation of Popery*.

The *Fifth* Propoſition. See the Tenth Chapter of the Sixth Book of *Limborch's* Syſtem, Sect. 12, 13, 14, 15.

The *Sixth* Propoſition. See *Ezech.* 18. 21, 22. *Iſaiah* 53. 4, 5. In which, and in many other Places of Scripture, the Declarations of Forgiveneſs are ſo very large and comprehenſive, that 'tis utterly abſurd to ſuppoſe, that any Temporal Puniſhment remains due for Sin after Repentance. And con-

conſequently the *Romiſh* Doctrin concerning Pardons, which the Second Propoſition pronounces unſcriptural and groundleſs, is alſo repugnant to the Word of God. Becauſe that Doctrin ſuppoſes, in Oppoſition to the Declarations of Scripture, that ſome Puniſhment remains due for Sin after Repentance.

The *Seventh* Propoſition. That the *Romiſh* Doctrin concerning the Worſhip and Adoration of Images, is repugnant to the Word of God, ſee *Turretin* as quoted in the Third Propoſition. But as for the Worſhip and Adoration of Relicks, 'tis therefore repugnant to the Word of God, becauſe as 'tis practiſed by the *Papiſts*, and comprized in the Thirteenth Article of the *Trent* Creed (of which I took notice in the Third Propoſition) it teaches Men to place a Confidence in their Folly, endevoring to pleaſe God by the Veneration of them, to avert his Judgments by expoſing them, to ſecure their perſons by wearing them, *&c.* Whereas the Scriptures aſſure us, that there is no other Way of obtaining his Favor and Protection, but by the Practice of true Religion, of which ſuch Fopperies are no Part.

The *Eighth* Propoſition. The Scriptures repreſent God as the only Object of Worſhip and Adoration (ſee the Fourth Propoſition) and therefore they confine Worſhip and Adoration to him. So that Saints are therefore not to be invoked, becauſe the Scripture does not injoin, and conſequently forbids, the Invocation of them.

The TWENTY THIRD ARTICLE.

Of Miniſtring in the Congregation.

IT is not lawful for any man to take upon him the office of public preaching, or miniſtring the ſacraments in the congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men, who have publick authority given unto them in the congregation, to call and ſend miniſters into the Lord's vineyard.

This Article contains Two Propoſitions.

1. It is not lawful for any Man to take upon him the Office of public Preaching, or Miniſtring the Sacraments in the Congregation, before he be lawfully called and ſent to execute the ſame.
2. Thoſe we ought to judge lawfully called and ſent, which be choſen and called to this Work by Men who have public Authority given unto them in the Congregation, to call and ſend Miniſters into the Lord's Vineyard.

Both theſe Propoſitions are eſtabliſh'd in the Firſt Part of the *Rights of the Clergy*.

The TWENTY FOURTH ARTICLE.

Of Speaking in the Congregation in ſuch a Tongue as the People underſtandeth.

IT is a thing plainly repugnant to the word of God, and the cuſtom of the primitive church, to have public prayer

prayer in the Church, or to miniſter the ſacraments, in a tongue not underſtood of the people.

This Article contains Two Propoſitions.

1. It is a thing plainly repugnant to the Word of God to have public Prayer in the Church, or to miniſter the Sacraments, in a Tongue not underſtood of the People.
2. It is a thing plainly repugnant to the Cuſtom of the Primitive Church, to have Public Prayer in the Church, or to miniſter the Sacraments, in a Tongue not underſtood of the People.

The *Firſt* Propoſition. See the Twelfth Chapter of the Second Part of the *Confutation of Popery*.

The *Second* Propoſition. *Origin* hath theſe Words, Ἔιτ' ὀπλαδόμενος, ὅτι χειſιανοῖς λαλεῖ τοῖς μόνῳ τῷ Θεῷ διὰ τοῦ Ἰησοῦ εὐχομένοις, καὶ συμφύρων τὰ ἑτέρων, καὶ ἀλόγως χειſιανοῖς συνάπτων ἀυτὰ, φησὶν, Ἐὰν μὴ βαρβάρως αὐτοὺς ὀνομάζῃ τις, δύναμιν ἔξουσιν. Ἐὰν δ' Ἑλληνικῶς ἢ Ῥωμαϊκῶς, ἐκ ἔτι. Δεικνύτω δὲ τίνα ἡμεῖς βαρβάρως ὀνομάζομεν, ὡς καλοῦντες αὐτὸν ὅτι βοήθειαν, καὶ πυθέσθω μάτην καθ' ἡμῶν ταῦτα εἰρηκέναι τὸν Κέλσον, ἐφιεὶς, ὅτι οἱ λοιποὶ τῶν χειſιανῶν οὐδὲ τοῖς ἐν τῇ θείαις γραφαῖς κειμένοις ὀνόμασι, καὶ πεπαγμένοις ὅτι τοῦ Θεοῦ, χρῶνται ἐν τῇ εὐχαῖς· ἀλλ' οἱ μὲν Ἕλληνες Ἑλληνικοῖς, οἱ δὲ Ῥωμαῖοι Ῥωμαϊκοῖς, καὶ ὅπως ἕκαστος κατὰ τὴν ἑαυτοῦ διάλεκτον εὔχεται τῷ Θεῷ, καὶ ὑμνεῖ αὐτὸν ὡς δύναται. καὶ ὁ πάσης διαλέκτου κύριος τὰς πάσης διαλέκτου εὐχομένων ἀκούει, ὡς μιᾶς (ἵν' ὅπως ὀνομάσω) φωνῆς, τὰ κατὰ τὰ σημαινόμενα, ἀκούων, διὰ μυρίας ἐκ τῆς ποικίλων διαλέκτων. Οὐ γὰρ ὅζιν ὁ ὅτι πᾶσι Θεὸς εἷς τις τῶν κεκλημένων διάλεκτόν τινα βάρβαρον ἢ Ἕλληνα, καὶ μηκέτι τὰς λοιπὰς ὅπτασμένων, ἢ μηκέτι τῶν ἐν ἄλλαις διαλέκτοις λεγόντων φροντιζόντων. Contra *Celſum*, lib. 8. p. 402. 'Twere eaſy to add more Teſtimonies: but this Paſſage alone is Demonſtration.

The TWENTY FIFTH ARTICLE.

Of the Sacraments.

SACRAMENTS ordained of Chriſt, be not only badges or tokens of Chriſtian mens profeſſion: but rather they be certain ſure witneſſes and effectual ſigns of grace, and God's good will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the goſpel, that is to ſay, baptiſm and the ſupper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and extream Unction, are not to be counted for Sacraments of the goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the ſcriptures; but yet have not like nature of Sacraments with baptiſm and the Lord's ſupper, for that they have not any viſible ſign or ceremony ordained of God.

The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſom effect or operation; but they that receive them unworthily, purchaſe to themſelves damnation, as St. Paul ſaith.

This Article contains Ten Propoſitions.

1. Sacraments ordained by Chriſt be Badges or Tokens of Chriſtian Mens Profeſſion.
2. Sacraments ordained of Chriſt be certain ſure Witneſſes, and effectual Signs of Grace and God's Will towards us, by the which he doth work

work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our Faith in him.

3. There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm and the Supper of the Lord.

4. Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and extream Unction, are not to be counted for Sacraments of the Goſpel.

5. Confirmation, Penance, Orders, Matrimony, and extream Unction, have grown partly of the Corrupt following of the Apoſtles, partly are States of Life allowed in the Scriptures.

6. Confirmation, Penance, Orders, Matrimony, and extream Unction, have not like Nature of Sacraments with Baptiſm and the Lord's Supper.

7. Confirmation, Penance, Orders, Matrimony, and extream Unction, have not any viſible Sign or Ceremony ordained of God.

8. The Sacraments were not ordained of Chriſt to be gazed upon, or to be carried about, but that we ſhould duly uſe them.

9. The Sacraments in ſuch only as worthily receive the ſame, have a wholſom Effect or Operation.

10. They that receive the Sacraments unworthily, purchaſe to themſelves Damnation, as St. *Paul* ſaith.

The Word *rather*, in this Place, and in the Twenty eighth and Twenty ninth Articles, is expreſſed in the *Latin*, not by *immo*, as in the Thirteenth and Twenty ſecond Articles, but by *potius*, which is manifeſtly a Comparative. However, the Context

in all theſe Places ſhews, that the Church did not intend to expreſs her ſelf doubtfully; but ſhe roundly and directly affirms the reſpective Propoſitions. Nay, the Phraſe *but rather* being oppos'd, in this and the Twenty eighth Article, to *not only*, muſt needs ſignify the ſame as *but alſo*.

Touching the Nature of Sacraments in general, ſee the Firſt Queſtion of *Turretin*'s *Locus Decimus nonus*.

The *Firſt* Propoſition. See the Third and Fourth Queſtions of *Turretin*'s *Locus Decimus nonus*.

The *Second* Propoſition. See the Fifth Queſtion of the ſame *Locus*, and Article 27. Prop. 2. and Article 28. Prop. 2, 3.

The *Third* Propoſition. See the *Confutation of Quakeriſm*, Chap. 18, 19, *&c.*

The *Fourth*, *Fifth*, *Sixth* and *Seventh* Propoſitions. See the Thirty firſt Queſtion of *Turretin*'s *Locus Decimus nonus*, and the Fourteenth and Twentieth Chapters of the Second Part of the *Confutation of Popery*. You may peruſe them in the following Order.

Touching Confirmation, read *Turretin*'s *Locus Decimus nonus*, Queſt. 31. Sect. 1-------10.

Touching Penance, read the *Confutation of Popery*, Part 2. Chap. 14. *Turretin*'s *Locus Decimus nonus*, Queſt. 31. Sect. 11--------26.

Touching Orders, read *Turretin*'s *Locus Decimus nonus*, Queſt. 31. Sect. 34------39.

Touching Matrimony, read *Turretin*'s *Locus Decimus nonus*, Queſt. 31. Sect. 40------44.

Touching extreme Unction, read the *Confutation of Popery*, Part 2. Chap. 20. and *Turretin*'s *Locus Decimus nonus*, Queſt. 31. Sect. 27-------33.

The *Eighth* Propoſition. By the Word *Sacraments*, in this and the Two following Propoſitions, the Church

Church means the Sacramental Elements: And ſhe manifeſtly ſtrikes at that known Practice of the *Papiſts*, who elevate the Hoſt, and carry it about to be ſeen and ador'd by the People. But the *Papiſts* themſelves never uſed to carry about or elevate the Element of Baptiſm, that I know of; and therefore I can't tell how our Church happen'd to expreſs her ſelf in the Plural Number. However, the Propoſition is certainly true with reſpect to the Elements of both the Sacraments. For the Deſign of the Sacramental Elements is to be learnt from Scripture, which ſaies nothing of our gazing on them, or carrying them about. I confeſs, if the Doctrin of Tranſubſtantiation were true, there would be a good Reaſon in the nature of the thing (and conſequently a good Argument from the very Inſtitution) for elevating and carrying about the Hoſt, that the People might not only gaze (or behold it) but alſo adore it: But ſince that Doctrin is monſtrouſly falſe, there can be no Pretenſe for ſuch Cuſtoms.

The *Ninth* Propoſition. See the Eighth Queſtion of *Turretin's Locus Decimus nonus.*

The *Tenth* Propoſition is founded, with reſpect to the Lord's Supper, on St. *Paul's* Words, 1 *Cor.* 11. 29. and the Reaſon of the thing proves the ſame with reſpect to Baptiſm. But tho' our Church quotes St. *Paul's* Words in delivering her Sentiments concerning the unworthy Partakers of both the Sacraments; yet it muſt not be imagined, that ſhe underſtands this Text of St. *Paul* of both the Sacraments. She only applies his Expreſſion, *Damnation*, to the unworthy Partakers of Baptiſm, as well as of the Lord's Supper. And that ſhe may adapt St. *Paul's* Expreſſion to both the Sacraments, ſhe changes the Verbs, ſaying, that the unworthy Partakers do (not *eat and drink*, but) *purchaſe* to themſelves Damnation.

The

The TWENTY SIXTH ARTICLE.

Of the Unworthineſs of the Miniſters, which hinder not the Effects of the Sacraments.

ALTHOUGH in the viſible Church the evil be ever mingled with the good, and ſometime the evil have chief authority in the miniſtration of the word and ſacraments: yet foraſmuch as they do not the ſame in their own name, but in Chriſt's, and do miniſter by his commiſſion and authority, we may uſe their miniſtry, both in hearing the word of God, and in the receiving of the ſacraments. Neither is the effect of Chriſt's ordinance taken away by their wickedneſs, nor the grace of God's gifts diminiſhed from ſuch, as by faith and rightly do receive the ſacraments miniſtred unto them, which be effectual, becauſe of Chriſt's inſtitution and promiſe, although they be miniſtred by evil men.

Neverthleſs, it appertaineth to the diſcipline of the church, that enquiry be made of evil miniſters, and that they be accuſed by thoſe that have knowledge of their offences: and finally being found guilty, by juſt judgment, be depoſed.

This Article contains Five Propoſitions.

1. In the viſible Church the Evil be ever mingled with the Good, and ſometime the Evil have chief Authority in the Miniſtration of the Word and Sacraments.
2. Thoſe evil Men who miniſter the Word and Sacraments, do not the ſame in their own Name, but in Chriſt's, and do miniſter by his Commiſſion and Authority.

3. We

3. We may uſe the Miniſtry of evil Miniſters, both in Hearing the Word of God, and in the Receiving the Sacraments.
4. The Effect of Chriſt's Ordinance is not taken away by their Wickedneſs, nor the Grace of God's Gifts diminiſhed from ſuch, as by Faith and rightly do receive the Sacraments miniſtred unto them, which be effectual, becauſe of Chriſt's Inſtitution and Promiſe, altho' they be miniſtred by evil Men.
5. It appertaineth to the Diſciplin of the Church, that Enquiry be made of evil Miniſters, and that they be accuſed by thoſe that have knowledge of their Offences; and finally, being found guilty, by juſt Judgment, be depoſed.

The *Firſt* Propoſition is too notorious a matter of Fact.

The *Second* Propoſition is allowed by all Parties.

The *Third* and *Fourth* Propoſitions are the neceſſary Conſequences of the Second. See the Eighteenth Chapter of the *Diſcourſe of Schiſm.*

The *Fifth* Propoſition. Since there ought to be Diſciplin in the Church (which is here taken for granted) common Senſe tels us, that vicious Clergy Men ought principally to feel it, as thoſe whoſe bad Lives do the greateſt Miſchief. And conſequently Enquiry ought to be made of evil Miniſters, *&c.* as the Propoſition aſſerts.

The TWENTY SEVENTH ARTICLE.

Of Baptiſm.

BAPTISM is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not Chriſtened: but it is alſo a ſign of regenera-

regeneration or new birth, whereby, as by an inſtrument, they that receive Baptiſm rightly, are grafted into the Church: the promiſes of the forgiveneſs of ſin, and of our adoption to be the ſons of God, by the Holy Ghoſt, are viſibly ſigned and ſealed: faith is confirmed, and grace increaſed by virtue of prayer unto God. The baptiſm of young children is in any wiſe to be retained in the church, as moſt agreeable with the inſtitution of Chriſt.

This Article contains Three Propoſitions.

1. Baptiſm is a Sign of Profeſſion, and Mark of Difference, whereby Chriſtian Men are diſcerned from others that be not Chriſtened.
2. Baptiſm is a Sign of Regeneration or New Birth, whereby, as by an Inſtrument, they that receive Baptiſm rightly, are grafted into the Church: the Promiſes of the Forgiveneſs of Sin, and of our Adoption to be the Sons of God by the Holy Ghoſt, are viſibly ſigned and ſealed; Faith is confirmed, and Grace increaſed by virtue of Prayer unto God.
3. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the Inſtitution of Chriſt.

The *Firſt* Propoſition. See Article 25. Prop. 1.

The *Second* Propoſition. See the Fifth Queſtion of the *Locus Decimus nonus* of *Turretin*'s Syſtem (already referr'd to in Art. 25. Prop. 2.) and Biſhop *Wake*'s *Commentary on the Catechiſm*, Sect. 43, 44, 45.

The *Third* Propoſition. See the Fifth Chapter of the *Abridgment* of the *London Caſes*, and the Hints given in the foregoing *Directions for Studying a general Syſtem or Body of Divinity*, p. 20, 21.

The

The TWENTY EIGHTH ARTICLE.

Of the Lord's Supper.

THE Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another; but rather it is a ſacrament of our redemption by Chriſt's death: inſomuch that to ſuch as rightly, worthily, and with faith receive the ſame, the bread which we break, is a partaking of the body of Chriſt; and likewiſe the cup of bleſſing is a partaking of the blood of Chriſt.

Tranſubſtantiation (or the change of the ſubſtance of bread and wine) in the ſupper of the Lord, cannot be proved by holy writ; but it is repugnant to the plain words of ſcripture, overthroweth the nature of a ſacrament, and hath given occaſion to many ſuperſtitions.

The body of Chriſt is given, taken, and eaten in the ſupper only after an heavenly and ſpiritual manner. And the mean whereby the body of Chriſt is received and eaten in the ſupper, is faith.

The ſacrament of the Lord's Supper was not by Chriſt's ordinance reſerved, carried about, lifted up, or worſhipped.

Of the Phraſe *but rather*, ſee *Art.* 25. p. 127.

This Article contains Eight Propoſitions.

1. The Lord's Supper is a ſign of the Love that Chriſtians ought to have among themſelves one to another.
2. The Lord's Supper is a Sacrament of our Redemption by Chriſt's Death.

3. To

3. To ſuch as rightly, worthily, and with Faith receive the Lord's Supper, the Bread which we break, is a partaking of the Body of Chriſt; and likewiſe the Cup of Bleſſing is a partaking of the Blood of Chriſt.
4. Tranſubſtantiation (or the Change of the Subſtance of Bread and Wine) in the Supper of the Lord, cannot be prov'd by Holy Writ.
5. Tranſubſtantiation is repugnant to the plain Words of Scripture, overthroweth the Nature of a Sacrament, and hath given occaſion to many Superſtitions.
6. The Body of Chriſt is given, taken, and eaten in the Supper only after an Heavenly and Spiritual Manner.
7. The Mean whereby the Body of Chriſt is received and eaten in the Supper, is Faith.
8. The Sacrament of the Lord's Supper was not by Chriſt's Ordinance reſerved, carried about, lifted up, and worſhipped.

The *Firſt* Propoſition. See the Three laſt Paragraphs ſave one, of the Firſt Chapter of the Firſt Part of Mr. *Kettlewell* on the *Sacrament*, which begin at *Thirdly, and that is in Ratification of a League of Love and Friendſhip*, &c.

The *Second* Propoſition. See the Firſt Chapter of the Firſt Part of Mr. *Kettlewell* on the *Sacrament*, and Biſhop *Wake*'s *Commentary on the Catechiſm*, Sect. 46.

The *Third* Propoſition. Of Worthineſs and Unworthineſs to receive, ſee the Second, Third and Fourth Chapters of the Firſt Part of Mr. *Kettlewell* on the *Sacrament*, and the Fifty firſt Section of Biſhop *Wake*'s *Commentary on the Sacrament*. The Bleſſing beſtowed on Worthy Receivers, our Article expreſſes

expreſſes in St. *Paul*'s own Words, 1 *Cor.* 10. 16. See Article 25. Prop. 9. and the Forty eighth Section of Biſhop *Wake*'s *Commentary on the Catechiſm.*

The *Fourth* Propoſition. See the Third, Fourth, Fifth, Sixth, Seventh and Eighth Chapters of the Second Part of the *Confutation of Popery.*

The *Fifth* Propoſition. 1. That Tranſubſtantiation is repugnant to the plain Words of Scripture, appears from St. *Paul*'s Saying, *we are all Partakers of that one Bread,* 1 Cor. 10. 17. and *as often as ye eat this Bread,* 1 Cor. 11. 26. ſo that 'tis *Bread,* and not Chriſt's *Fleſh,* even when we eat and partake thereof. Parity of Reaſon proves the ſame of the Wine. See alſo the Forty ninth Section of Biſhop *Wake*'s *Commentary on the Catechiſm.* 2. That Tranſubſtantiation overthrows the Nature of a Sacrament, is evident, becauſe it ſuppoſes what we eat and drink to be, not the Sign, but the Thing ſignified. 3. It has alſo given Occaſion to many Superſtitions. That it has given Occaſion to abominable Idolatry, is evident from the Adoration of the Hoſt, which is grounded on it. But tho' Idolatry is worſe than Superſtition, yet 'tis different from it. Wherefore for the Proof of this Branch of the Propoſition, let it be conſidered, 1. That in Caſes of imminent Danger, or great Calamities, the Hoſt is expos'd by the *Papiſts* to appeaſe God's Anger, and prevent or remove his Judgments. 2. Conſider the following Paſſage of a moſt eminent Saint and Scholar of the *Roman* Communion. *Si mus aut aliud animal propter negligentem cuſtodiam ſpecies ſacramenti comederit: ille per cujus negligentiam hoc accidit, debet quadraginta diebus penitere, ut dicitur,* de Conſecr. diſt. 2. *Qui bene. Debet autem his diebus penitere modo dicto in* Sect. Si Sanguis Chriſti. *ait* Thomas *in Scriptis. Et debet mus capi, ſi poteſt,*

poteſt, & comburi, & cinis juxta altare reponi. Sed Petrus *de* Palude *dicit, quod mus exenterari debet: & mus quidem comburi, & cinis in piſcinam projici; pars autem hoſtiæ, ſi homo eam horret ſumere, debet in tabernaculo reverenter poni, & tamdiu ibi dimitti, quouſque naturaliter conſumetur. Ipſa autem hoſtia nequaquam debet in piſcinam projici; ſicut fecit quidam ſacerdos de muſca reperta poſt conſecrationem in calice. Nec etiam debet comburi, ſicut fecit alius ſacerdos de hoſtiis mucidis conſecratis, & cinis ipſarum in piſcinam projici: quia hoc eſt immane ſacrilegium. Et ideo quantumcunque modica particula inveniatur, debet reponi cum reverentia; quod in ea totus eſt Chriſtus. Et ſiquidem homo eſſet tanti fervoris, quod hujuſmodi non horreret, ſed ſumeret, commendandus eſſet; ſi tamen eſſet jejunus. Sic beatus* Hugo Cluniacus *commendavit* Goderanum *ſumendo partiunculas hoſtiæ, quas leproſus cum viliſſimo ſputo evomuerat, dicens craticulam* Laurentii *fuiſſe tolerabiliorem.* Anton. Florent. *de Defectibus Miſſæ,* Vol. 3. Tit. 13. Chap. 6. Sect. 3. The ſame Author has a great deal more of the ſame Traſh in and near the ſame Place.

But leaſt it ſhould be imagined by ſuch as are Strangers to the *Roman* Corruptions, that theſe are only the Fanſies of private Men, of how great Character ſoever in that Church, I will therefore ſubjoin ſome few Paſſages from the *Miſſal* it ſelf.

Si Sacerdos evomat Euchariſtiam, ſi ſpecies integræ appareant, reverenter ſumantur, niſi nauſea fiat: tunc enim ſpecies conſecratæ caute ſeparentur, & in aliquo loco ſacro reponantur, donec corrumpantur, & poſtea in ſacrarium projiciantur. Quod ſi ſpecies non appareant, comburatur Vomitus, & cineres in ſacrarium mittantur.

Si

Si hoſtia conſecrata, vel aliqua ejus particula dilabatur in terram, reverentur accipiatur, & locus ubi cecidit, mundetur, & aliquantum abradatur, & pulvis ſeu abraſio hujuſmodi in ſacrarium immittatur. Si ceciderit extra corporale in mappam, ſeu alio quovis modo in aliquod linteum, mappa vel linteum hujuſmodi diligenter lavetur, & lotio ipſa in ſacrarium effundatur. De defect. circa miſſam occurrentibus, *ſect.* 10. *num.* 14, 15. I forbear to mention other Particulars of the ſame Kind.

Only I will ſubjoin a Paſſage of *Gavantus*'s Comment on Numb. 12. of this very Section. Saies he, *Quid ſi cadat ſanguis ſuper Barbam?* Bartholomæus ab Angelo, *Dialog.* 5. *Sect.* 713. *vult eam ablui & comburi: ſed videtur ſufficere, ſi barba pluries lavetur, cui parcendum eſt magis quam tapetibus, de quibus ſupra.*

Let the Reader now judge, whether Tranſubſtantiation has given Occaſion to many Superſtitions, or no. Our Reformers were too well acquainted with them; tho' bleſſed be God, we have not Inſtances ſo ready at Hand.

The *Sixth* and *Seventh* Propoſitions. Of the Falſhood of Tranſubſtantiation ſee the Fourth and Fifth Propoſitions. Of Conſubſtantiation ſee the Twenty eighth Queſtion of *Turretin*'s *Locus Decimus nonus.* Whence the Truth of theſe Two Propoſitions neceſſarily follows. See Biſhop *Wake*'s *Commentary on the Catechiſm*, Sect. 49.

The *Eighth* Propoſition. See the Eighth Propoſition of the Twenty fifth Article.

The TWENTY NINTH ARTICLE.

Of the Wicked, which eat not the Body of Christ in the Use of the Lord's Supper.

THE wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as St. Augustine *saith) the sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.*

St. *Austin* in his Twenty sixth Tract on St. *John* has these Words; *Ac per hoc qui non manet in Christo, & in quo non manet Christus, proculdubio nec manducat (spiritaliter) carnem ejus, nec bibit ejus sanguinem (licet carnaliter & visibiliter premat dentibus sacramentum corporis & sanguinis Christi) sed magis tantæ rei sacramentum ad judicium sibi manducat & bibit.* This Article therefore is taken from St. *Austin*, and the Church confirms the Doctrin contained in his Words, for the Truth of which see Art. 25. Prop. 9, 10.

The THIRTIETH ARTICLE.

Of both Kinds.

THE cup of the Lord is not to be denied to the Lay people: for both the parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministred to all Christian men alike.

This

This Article contains Two Propoſitions.

1. The Cup of the Lord is not to be denied to the Lay People.
2. Both the Parts of the Lord's Sacrament, by Chriſt's Ordinance and Commandment, ought to be miniſtred to all Chriſtian Men alike.

The *Firſt* of theſe Propoſitions is the neceſſary Conſequence of the *Second*. See the Eleventh Chapter of the Second Part of the *Confutation of Popery*.

The THIRTY FIRST ARTICLE.

Of the one Oblation of Chriſt finiſhed upon the Croſs.

THE offering of Chriſt once made, is that perfect redemption, propitiation, and ſatisfaction for all the ſins of the whole world, both original and actual; and there is none other ſatisfaction for ſin, but that alone. Wherefore the ſacrifices of maſſes, in the which it was commonly ſaid, that the prieſt did offer Chriſt for the quick and the dead, to have remiſſion of pain or guilt, were blaſphemous fables, and dangerous deceits.

This Article contains Three Propoſitions.

1. The Offering of Chriſt once made, is that perfect Redemption, Propitiation and Satisfaction, for all the Sins of the whole World, both Original and Actual.
2. There is none other Satisfaction for Sin but that alone.

3. The Sacrifices of Maſſes, in the which it was commonly ſaid, that the Prieſt did offer Chriſt for the Quick and the Dead, to have Remiſſion of Pain or Guilt, were blaſphemous Fables and dangerous Deceits.

The *Firſt* Propoſition. See the Tenth Propoſition of the Second Article.

The *Second* and *Third* Propoſitions. See the Twenty ninth Queſtion of the *Locus Decimus nonus* of *Turretin*'s Syſtem. From whence it neceſſarily follows, that thoſe Sacrifices of Maſſes are blaſphemous Fables and dangerous Deceits; becauſe they do ſo manifeſtly leſſen the Honor of Chriſt's one Oblation on the Croſs, and lead to a Thouſand evil and ſuperſtitious Practices.

The THIRTY SECOND ARTICLE.

Of the Marriage of Prieſts.

BISHOPS, Prieſts, and Deacons, are not commanded by God's law, either to vow the eſtate of ſingle life, or to abſtain from marriage: therefore it is lawful for them, as for all other Chriſtian men, to marry at their own diſcretion, as they ſhall judge the ſame to ſerve better to godlineſs.

This Article contains Two Propoſitions.

1. Biſhops, Prieſts and Deacons, are not commanded by God's Law, either to vow the Eſtate of ſingle Life, or to abſtain from Marriage.
2. It is lawful alſo for them, as for all other Chriſtian Men, to marry at their own Diſcretion,

tion, as they ſhall judge the ſame to ſerve better to Godlineſs.

The *Second* Propoſition neceſſarily follows from the Firſt. See the Twenty ſixth Queſtion of the *Locus Decimus octavus* of *Turretin*'s Syſtem.

The THIRTY THIRD ARTICLE.

Of Excommunicate Perſons, how they are to be avoided.

THAT Perſon, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

See the Second Part of the *Rights of the Clergy*, Chap.

The THIRTY FOURTH ARTICLE.

Of the Traditions of the Church.

IT is not neceſſary, that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diverſity of countries, times, and mens manners, ſo that nothing be ordained againſt God's word. Whoſoever through his private judgment willingly and purpoſely doth openly break the Traditions and Ceremonies of the Church, which be not

repugnant to the word of God, and be ordain'd and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth againſt the common order of the Church, and hurteth the authority of the magiſtrate, and woundeth the conſciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and aboliſh ceremonies or rites of the Church, ordained only by man's authority, ſo that all things be done to edifying.

This Article contains Five Propoſitions.

1. It is not neceſſary, that Traditions and Ceremonies be in all places one, or utterly like.
2. Traditions and Ceremonies have at all times been divers.
3. Traditions and Ceremonies may be changed according to the diverſity of Countries, Times and Mens Manners, ſo that nothing be ordained againſt God's Word.
4. Whoſoever thro' his private Judgment willingly and purpoſely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that other may fear to do the like) as one that offendeth againſt the common Order of the Church, and hurteth the Authority of the Magiſtrate, and woundeth the Conſciences of the weak Brethren.
5. Every particular or National Church hath Authority to ordain, change and aboliſh Ceremonies or Rites of the Church, ordained only by Man's Authority, ſo that all things be done to edifying.

By

By *Traditions* the Church plainly means, not Doctrins (in which Senſe 'tis frequently uſed, particularly in our Diſputes with the Church of *Rome*) but Practices or Uſages in the Service of God, even the ſame which ſhe expreſſes immediatly by the word Ceremonies (which is only explanatory) and which ſhe afterwards calls *Rites*, ſuppoſing them the ſame with Ceremonies.

The *Three Firſt* Propoſitions. The Church infers the Firſt from the Second and Third. Now the Second is a Truth, which none can doubt of, that is acquainted with Eccleſiaſtical Hiſtory. 'Tis impoſſible for me at preſent to prove it by a compleat Induction of Particulars: nor do I remember, that any Party denies it. However, the Inſtances given by St. *Auſtin* in his 118th Epiſtle to *Januarius*, and in his *Retractations*, *lib.* 2. *cap.* 20. by *Socrates* in his Hiſtory, *lib.* 5. *cap.* 22. and by *Sozomen* in his Hiſtory, *lib.* 7. *cap.* 19. are undeniable Evidence, with reſpect to the Times in which they wrote. As for the Third Propoſition, ſince the Church has Power to decree Rites and Ceremonies (ſee the Twentieth Article, Prop. 1.) the Church muſt of courſe have Power to change them. For what ſhould hinder the Church from altering what is founded upon her own Power? And common Senſe informs us, that the Church muſt in making Alterations be guided by a regard to the Diverſity of Countries, Times, and Mens Manners, and that nothing may be ordained contrary to God's Word. Now from theſe Two, the Second and Third Propoſitions, the Firſt neceſſarily follows. For tho' the Diverſity of Traditions and Ceremonies in all Ages is a very good Preſumtion that they may be lawfully diverſe;

Yet the Power of changing them is a Demonſtration, that there is no Neceſſity of their being in all Places one and utterly like.

The *Fourth* Propoſition is manifeſtly built upon the Suppoſition of a Chriſtian State, and that the Magiſtrate has actually interpoſed in the Appointment or Confirmation of Traditions and Ceremonies. This being obſerved, the Truth of the Propoſition is ſelf evident, provided the Magiſtrate may in ſuch Caſes exerciſe his Authority, touching which Point ſee the *Diſcourſe of the Independency of the Church on the State*, Chap.

The *Fifth* Propoſition neceſſarily follows from, or rather is contained in, the Third.

The THIRTY FIFTH ARTICLE.

Of Homilies.

THE ſecond book of Homilies, the ſeveral titles whereof we have joyned under this article, doth contain a godly and wholſom doctrin, and neceſſary for theſe times, as doth the former book of Homilies, which were ſet forth in the time of Edward *the* VI. *and therefore we judge them to be read in Churches by the miniſters, diligently and diſtinctly, that they may be underſtood of the people.*

Of the Names of the Homilies.

1. *OF the right Uſe of the Church.*
2. *Againſt Peril of Idolatry.*
3. *Of Repairing and Keeping clean of Churches.*
4. *Of Good Works: Firſt, Of Faſting.*
5. *Againſt Gluttony and Drunkenneſs.*
6. *Againſt Exceſs of Apparel.*

7. *Of*

7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be miniſtred in a known Tongue.*
10. *Of the Reverent Eſtimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Chriſt.*
13. *Of the Paſſion of Chriſt.*
14. *Of the Reſurrection of Chriſt.*
15. *Of the Worthy Receiving of the Sacrament of the Body and Blood of Chriſt.*
16. *Of the Gifts of the Holy Ghoſt.*
17. *For the Rogation Days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Againſt Idleneſs.*
21. *Againſt Rebellion.*

Theſe Expreſſions, *we judge them to be read in Churches*, &c. muſt needs mean, that the Homilies are ſuch as may lawfully and profitably be read therein. But this, as the Rubric in the Communion Office expreſly declares, is upon Suppoſition, that there be no Sermon. For our Church does not allow of uſing a Sermon and Homily at the ſame time.

Now that the Two Books of Homilies do contain godly and wholſom Doctrin, and neceſſary for theſe Times (*viz.* the times of which the Compilers undoubtedly ſpake, even their own Times) and that they may conſequently be read in Churches, *&c.* will appear upon the peruſal of them; for they eſtabliſh and confirm their own Doctrin by Reaſon, Scripture and Antiquity.

Only

Only it muſt be remembred, that he who ſubſcribes this Article, is not ſuppoſed thereby to declare his Approbation of every Particular, which is found in the Homilies. For tho' our Subſcription to the Articles ties us up to every ſingle Propoſition of the ſaid Articles: yet 'tis unreaſonable to extend a ſingle Propoſition in the Thirty fifth Article, to an Approbation of every Propoſition, that may be found in a whole *Folio* Book, of merely Human Compoſition; and in which, upon that Account, 'twould be a Miracle, if nothing were either really amiſs, or what an honeſt Man might with a very good Conſcience diſſent from. And I dare ſay, whoever carefully examins the Homilies, provided he be otherwiſe well affected to the Eſtabliſhed Church, will heartily wiſh for, and be very ready to allow, this Senſe of our Subſcription.

But yet, becauſe in Matters of Subſcription a Man ought to take effectual Care, that he deals openly and fairly, that he does not trifle with Sacred Obligations, and play with Setled Impoſitions, and thereby give his Conſcience, either ſuch a Wrench as may often make his Heart ake, or ſuch a Looſe as may debauch it in other Inſtances; for theſe Reaſons, I ſay, and alſo that I may both ſilence ſuch as ſtrain every thing to a falſe and bad Senſe, and render thoſe perfectly eaſy, who are willing to admit a good and true one; I ſhall ſubjoin a deciſive Explanation of our Subſcription to this Article.

Biſhop *Morton* having wrote a *Defence* of the Surpliſs, the Croſs, and Kneeling at the Sacrament, Dr. *Ames* publiſh'd a *Reply* to it. To this *Reply* Dr. *John Burges* return'd an *Anſwer*, which occaſioned Dr. *Ames*'s *Freſh Suit*, to which Mr. *Ritchel* rejoined, and ſo the Controverſy ended.

Now

Now Dr. *Burges* had formerly, by ſome indiſcreet Superior, been deprived for Nonconformity. But afterwards he preſented his Senſe of the Terms required, firſt by the Hands of the Biſhop of *Wincheſter* (Dr. *Lancelot Andrews*, I preſume) to King *James* the Firſt, and then to the Arch-Biſhop of *Canterbury*, Dr. *G. Abbot*: and thereupon he was reſtored to the Exerciſe of his Miniſtry.

He gives us an Account of this Matter in the Preface to his *Anſwer* to Dr. *Ames*, p. 18. in theſe Words, *And after that time, even the very Day in which I was deprived for refuſal of Subſcription, I did openly before (I take it) an Hundred Witneſſes (whereof ſome yet remain) profeſs, that if it ſhould be made plain to me, that there was no ſuch Alteration in the Church's Intendment as I apprehended, I would then ſubſcribe, as I had done before, without Scruple. And accordingly afterwards I did freely ſubſcribe, after that His Majeſty had ſeen the Interpretation of things which I had conceived, and ſatisfied my ſelf in, and had allowed them: and after that my Lord's Grace of* Canterbury *that now is, had told me, that they were not my Senſes, but the very true Meaning and Senſe of the Church of* England, *whatſoever ſome Men out of the Ryot of their Wits had diſcourſed. Theſe Interpretations I will ſubjoin to this Diſcourſe, becauſe it may do ſome Men good.*

Accordingly he does ſubjoin that Paper, *Pref.* p. 23, *&c.* under this Title, *A Particular of thoſe Interpretations of ſome Things queſtioned in the Matter of Subſcription, with which I had ſatisfied my ſelf in former times, and with which I offered to ſubſcribe the ſame Day wherein I was deprived for not ſubſcribing; which were after preſented to His Majeſtie by the then Biſhop of* Wincheſter, *and after to my Lord's Grace of* Canterbury, *upon which I was reſtored to my Miniſterie.* And at the End of it he has theſe Words, *Theſe Interpretations*

King

King James *accepted, and my Lord's Grace of* Canterbury *affirmed them to be the true Senſe and Intention of the Church of* England.

Now it muſt be obſerv'd, that this Book was publiſh'd by the ſpecial Command of King *Charles* the Firſt, as the Title Page informs us, and that the Doctor's Dedication to that King begins in theſe Words,

Moſt Gracious and Dread Soveraigne,

It pleas'd your excellent Majeſtie by your Letters to me vouchſafed, both to ſignify your Highneſs diſlike of my ſuppreſſing what I had written ſome Years paſt in Maintenance of the Reverend Father the Lord Biſhop of Coventrie *and* Litchfield, *his* Defence *of the Ceremonies of this Church of* England, *againſt an intemperate and ſcurrilous* Reply *made thereunto by a nameleſs Author: And alſo ſtraitly to charge me forthwith to deliver my Papers on that Subject, into the Hands of the ſaid Reverend Biſhop my Dioceſan, that it might be ſeen, how well I had vindicated the Honor both of this Church, and of that worthy Prelate, from the Calumnies and Indignities caſt upon both by that* Replier.

In dutiful Obedience to that your Majeſties Injunction, I have ſo done; not keeping back any part of what I had then finiſh'd, nor preſuming to ſtay it any longer in my Hands, till the reſt might have been added, for fear of incurring your Majeſties Diſpleaſure. And now, that my Rejoinder (even unperfect as it was) has taken Life and Motion from the Breath of your Majeſties Command, it comes abroad into the World.

Whoever conſiders the Circumſtances above related, will be forc'd to acknowledge, that no Interpretation of the Senſe of our Subſcription to the Thirty fifth Article can be more authentic, than that which was accepted, as well by King *James* the Firſt (in whoſe Time the Canon preſcribing the Form of it was made) as by the Arch-Biſhop of

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Canterbury, and publicly declar'd to have been ſo accepted, in a Book publiſh'd by ſo remarkable a Command of King *Charles* the Firſt. Now that Interpretation of the Subſcription follows in theſe very Words.

X. *Of the Two Books of Homilies.*

I undertake not to approve of every Phraſe or Allegation of Scripture, as fitly applied to the Mind of the Holy Ghoſt: but that dogmatically *there is nothing delivered in thoſe Homilies, that I know to be contrary to the Word of God, but that they may lawfully and profitably be read to the People for their Edification, when better Means are wanting: And in this Senſe I ſubſcribe to thoſe Books alſo.*

Wherefore let any conſcientious and candid Perſon judge. The Article aſſerts, that the two Books of Homilies do contain a godly and wholſom Doctrin neceſſary for theſe Times: Nor is there any Doubt, but we are abſolutely bound to ſubſcribe the Truth of this Propoſition. But the Queſtion is, in what Senſe this Propoſition is true, and whether that Senſe be allowed in the Subſcription. Now I think, the Truth of that Propoſition, in Dr. *Burges*'s Senſe, is exceedingly evident: and you ſee, that Senſe is allowed and declared to be the true one by the moſt competent Authority. So that I do not pretend, that a Man may ſubſcribe the Thirty fifth Article in a looſer Senſe, than he ſubſcribes the other Articles (for that would be downright Knavery and Prevarication) but I contend, that that Propoſition, to which we do thus abſolutely ſubſcribe, as fully and heartily as to any of the reſt, is not to be underſtood in that rigid Senſe, which ſome Perſons, for very ill Ends, would faſten on it.

And therefore I heartily wiſh, that thoſe Learned Gentlemen, who write upon this Point, would expreſs

expreſs themſelves more properly than they uſually do. They talk very frequently of our *Subſcription* to the Homilies; whereas in Reality there is no ſuch thing required of us. We muſt ſubſcribe the Articles, 'tis true: but not the Homilies. For if we were in Reality and Propriety of Speech required to ſubſcribe the Homilies; I muſt own, I think, we ſhould be oblig'd thereby to profeſs our Belief of the Truth of every Propoſition contain'd in the Homilies: even as by our Subſcription to the Articles we profeſs our Belief of every Propoſition contain'd in the ſaid Articles. And yet, tho' I have a very profound Veneration for that excellent Collection of Diſcourſes, which the two Books of Homilies contain (as every Man ſurely muſt have, who conſiders the Contents, the Occaſion, and the Circumſtances of them) I declare to the whole World, that I do by no Means conceive my ſelf bound to profeſs my Belief of every Propoſition contain'd in them.

Perhaps 'twill be roundly ſaid, that a Subſcription to the Thirty fifth Article, is a Subſcription to the Homilies. But then I utterly deny the Truth of that confident Affirmation. For in the Thirty fifth Article we do not ſubſcribe the Homilies, but we ſubſcribe this Propoſition *relating* to the Homilies, *viz.* that *they contain a godly and wholſom Doctrin neceſſary for theſe Times.* Surely there is a vaſt difference between ſubſcribing the Homilies themſelves, and ſubſcribing a Propoſition concerning them. This Diſtinction ought carefully to be noted; otherwiſe we ſhall perplex our ſelves with improper Expreſſions, and wrangle everlaſtingly about them; at the ſame time that the things themſelves are clear, and ſuch as all Perſons will naturally agree in, when they underſtand what is really meant by their Oppoſers.

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If it be asked, by what Rule we ſhall know, what thoſe Doctrins are, which we profeſs our Approbation and Belief of, by ſubſcribing the Thirty fifth Article concerning the Homilies; I anſwer, that our Subſcription does undoubtedly extend to all the Doctrins contain'd in every one of thoſe Homilies, which our Subſcription includes: and that we muſt judge which are the Doctrins in each Homily, after the ſame manner, as we judge with reſpect to other Writings. Now by the Doctrins of any other Writing we conſtantly mean thoſe Points which the Author laies down, and ſets about the Proof of, giving his Judgment and Determination concerning them. Thus we are underſtood, when we ſay, that ſuch a Book contains ſound Doctrin. We are not ſuppoſed to declare, that every Argument therein urged is in our Opinion valid, that every Propoſition in the declamatory Part is ſtrictly true, that every Illuſtration is exactly juſt and home; theſe, I ſay, and the like Particulars are by no means implied in our ſaying, that the Book contains ſound Doctrin: but our ſaying ſo ſignifies thus much (and no more) *viz.* that thoſe Propoſitions, which the Author attempts to eſtabliſh and convince his Reader of, by ſuch Arguments as he produces and offers for that Purpoſe; that thoſe Propoſitions, I ſay, which he delivers *dogmatically* (to uſe Dr. *Burges*'s Expreſſion in the Interpretation above recited) are really true: tho' perhaps at the ſame time diverſe Mediums for the Confirmation of them, diverſe occaſional Aſſertions, and the like, may juſtly be excepted againſt. The Application of this Rule to our Homilies is ſo very eaſy, that no Man of common Senſe can miſtake it; and therefore I ſhall not waſt Words upon it.

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Beſides, it muſt be obſerv'd, that our Church, at the ſame time that ſhe obliges her Clergy to ſubſcribe this Article, wherein 'tis declared, that the Homilies do contain good and wholſom Doctrin, and neceſſary for the Times they were writ in; permits ſuch of her Clergy as are duly qualified, to preach their own Sermons, and conſequently ſhe leaves them intirely at liberty, whether they will ever read any of the Homilies. From whence it follows, that by the Doctrin of the Homilies ſhe does not underſtand thoſe very Forms of Words, thoſe very Arguments for the Eſtabliſhment of particular Tenets, thoſe very illuſtrations of Matters aſſerted and maintained, *&c.* which the Books of Homilies exhibit to us; but only thoſe Points, which ſhe allows her Clergy to deliver in their own Words, to eſtabliſh by ſuch Arguments as they like beſt, to illuſtrate as their own Judgments lead them, *&c.* Otherwiſe the very Forms of the Homilies would be declared neceſſary to be uſed, even by thoſe that never were eſteem'd to lie under any Obligation to uſe them. Whereas, if by the Doctrin of the Homilies we underſtand, as the Church manifeſtly did and does, thoſe grand Propoſitions which ſhe would have the People convinced of; there is no doubt, but thoſe who agree in the Truths themſelves, do preach the ſame Doctrin that was neceſſary for thoſe Times, whether they read the Homilies, or pronounce Diſcourſes of their own compoſing, infinitely diverſe from each other, as the Sermons of numberleſs Preachers muſt, with reſpect to Form, of neceſſity be.

I might confirm what I have been ſaying, by an Hiſtorical Account of the bad Uſe that has been made of the Authority of the Homilies. But I am unwilling to relate ſuch melancholy Particulars.

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The Truth is, 'tis a common Practice for Men to catch at every Expreſſion in the Homilies, which they think favorable to their own private Notions; and thereby to drag the Church into the Controverſy, merely to caſt an Odium upon their Adverſaries, as Apoſtates from what they have ſubſcribed. And yet the very ſame Perſons, when they are preſſed upon other Heads, with Arguments drawn in the very ſame Manner, from the very ſame Homilies, have the Face to interpret their Subſcription to the Thirty fifth Article exactly as I have done, tho' that Interpretation deſtroys the Force of their own Reaſonings in behalf of their beloved Tenets. It certainly becomes good Chriſtians always to argue fairly, and not to triumph in an Authority, which, as they manage it, is as often againſt them, as for them. We are ready enough on all ſides to receive the true Interpretation of our Subſcription with reſpect to the Homilies, when the falſe one leads us into inſuperable Difficulties: and therefore we ought not to preſs a falſe Interpretation upon any ſort of Adverſaries, when the true one does not affect them. Let us take due Care to ſtate, what we mean by the Church's Doctrins, in ſuch a Manner, as ſhall be equally reaſonable, and readily acknowledged, in all Inſtances whatſoever: and then, as we ſhall not be guilty of uſing diverſe Weights and Meaſures; ſo, I dare ſay, we ſhall agree in what our Church teaches, much better than our contending Parties ſeem to imagin.

To evince the Truth of which Aſſertion, I ſhall take the Liberty of quoting and comparing the Words of Two eminent Prelates, whoſe Judgment has been (in many Caſes, almoſt implicitly) followed by vaſt numbers of Admirers.

Arch-Biſhop *Laud* was charged at his Tryal (amongſt other Particulars) with thwarting the Doctrin of the Homilies, which are confirmed in the Thirty fifth Article, upon the account of his countenancing Images in Churches, *&c.* To this he replies,

My Anſwer was, Firſt, That though we Subſcribed generally to the Doctrine of the Homilies, as good; yet we did not expreſs, or mean thereby to juſtifie and maintain every particular Phraſe or Sentence contained in them. And Secondly, That the very Words of the Article to which we ſubſcribe, are, That the Homilies do contain a godly and a wholeſom Doctrine, and neceſſary for thoſe Times. *Godly, and wholeſom for all Times; but neceſſary for thoſe, when People were newly weaned from the Worſhip of Images: Afterwards, neither the Danger, nor the Scandal alike. Mr.* Brown *in his Reply ſaid,* That ſince the Doctrine contained in the Homi-

Biſhop *Burnet,* in his *Expoſition* of the Thirty fifth Article, which is intituled *Of Homilies,* ſaies,

By this Approbation of the Two Books of Homilies it is not meant, that every Paſſage of Scripture, or Argument that is made uſe of in them, is always convincing, or that every Expreſſion is ſo ſeverely worded, that it may not need a little Correction or Explanation. All that we profeſs about them, is only that they contain a godly and wholeſom Doctrine. *This rather relates to the main Importance and Deſign of them, than to every Paſſage in them.----------This Approbation is not to be ſtretched ſo far, as to carry in it a ſpecial Aſſent to every Particular in that whole Volume; but a man muſt be perſuaded of the main of the Doctrine that is taught in them.--------By* neceſſary for theſe Times, *is not to be meant, that this was a Book fit to ſerve a Turn; but only that this Book was neceſſary at that Time, to inſtruct the Nation aright,*

and

Homiles was wholeſom and good, it muſt needs be neceſſary alſo for all Times. *But this worthy Gentleman is herein much miſtaken. Strong Meat, as well Spiritual as Bodily, is good and wholeſom; but tho' it be ſo, yet if it had been* neceſſary *at all Times, and for all Men, the* Apoſtle *would never have fed the* Corinthians *with Milk, and not with Meat: The Meat always good in it ſelf, but not neceſſary for them which were not able to bear it.* Hiſt. of his Troubles and Tryal, *p.* 312.

and ſo was of great uſe then. But though the Doctrine in it, if once true, muſt be always true, yet it will not be always of the ſame Neceſſity to the People. p. 375, 376.

I will add, that the Author of *The Hereditary Right of the Crown of* England *aſſerted*, having confuted diverſe Miſtakes in the Homily againſt Rebellion, excuſes himſelf by ſaying, p. 63. *If any ſhould be offended with the Liberty here taken with the Homily, I muſt again aſſure my Reader, it proceeds not from the leaſt Diſaffection to the Compoſers, much leſs to the Doctrine of it, which is the only thing we are oblig'd to maintain; not the Arguments made uſe of to prove it.*

I need not obſerve, that Arch-Biſhop *Laud*, Biſhop *Burnet*, the aforeſaid Author, and my ſelf, do exactly agree in our Senſe of what this Article ſaies touching the Homilies.

I know of no Difficulty that remains, except it ſhould be imagin'd, that thoſe who ſubſcribe the Thirty fifth Article in this Senſe, can't honeſtly

read the Homilies; becauſe, perhaps, whatſoever Homily they read, may contain ſomething which they diſapprove. But I deſire it may be remembred, that tho' he who is preſumed to preach his own Sermon, is thereby ſuppoſed to deliver his own Senſe in every Clauſe and Propoſition; and conſequently muſt, to avoid the Guilt of lying, inwardly approve what he utters with his Mouth: yet the Caſe is vaſtly different, when a Man profeſſes, and is underſtood, to read an Homily compoſed by another. For then, tho' he is obliged by his Subſcription to own the general Doctrin, yet he is not eſteemed by the Auditory to deliver what is preciſely the Senſe of his own Mind; but ſuch a Latitude is indulg'd him, that he may in ſmaller Matters diſſent from the Form he pronounces, without the leaſt imputation or color of Inſincerity; the bare Suſpicion of which a Clergyman ought to avoid and abhor in the whole Courſe of his Actions.

The THIRTY SIXTH ARTICLE.

Of Conſecration of Biſhops and Miniſters.

THE book of Conſecration of Arch-biſhops, and Biſhops, and ordering of Prieſts and Deacons, lately ſet forth in the time of Edward VI. *and confirmed at the ſame time by authority of Parliament, doth contain all things neceſſary to ſuch conſecration and ordering; neither hath it any thing that of it ſelf is ſuperſtitious and ungodly. And therefore whoſoever are conſecrated or ordered according to the rites of that book, ſince the ſecond year of the aforenamed King* Edward, *unto this time, or hereafter ſhall be conſecrated or ordered according to the ſame rites, we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.*

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In the Act for Uniformity of Public Prayers passed in the Fourteenth of King *Charles* the Second, we have these Words following.

Provided always, That whereas the six and thirtieth Article of the nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, *in the Year of our Lord One thousand Five hundred Sixty two, for the avoiding of Diversity of Opinions, and for establishing of Consent touching true Religion, is in these words following, viz.*

"*That the Book of Consecration of Archbishops, and* "*Bishops, and Ordaining of Priests and Deacons, lately* "*set forth in the Time of King* Edward *the Sixth, and* "*confirmed at the same time by Authority of Parliament,* "*doth contain all things necessary to such Consecration and* "*Ordaining, neither hath it any thing that is of it self* "*Superstitious and Ungodly; and therefore whosoever are* "*Consecrated or Ordered according to the Rites of that* "*Book, since the Second Year of the aforenamed King* "Edward *unto this time, or hereafter shall be Consecra-* "*ted or Ordered according to the same Rites; We decree* "*all such to be rightly, orderly, and lawfully Consecrated* "*and Ordered.*

It be enacted, and be it therefore enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical Person, or other Person whatsoever, who by this Act, or any other Law now in Force, is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the

Book ſet forth in the Time of King Edward *the Sixth, mentioned in the ſaid Six and thirtieth Article; any thing in the ſaid Article, or in any Statute, Act, or Canon heretofore had or made to the contrary thereof, in any wiſe notwithſtanding.*

This being premiſed, the Thirty Sixth Article contains Three Propoſitions.

1. The Book of Conſecration of Arch-biſhops and Biſhops, and ordering of Prieſts and Deacons, lately ſet forth in the Time of *Edward* the Sixth, and confirmed at the ſame time by Authority of Parliament (and afterwards altered in the Fourteenth Year of King *Charles* the Second) doth contain all things neceſſary to ſuch Conſecration and Ordering.
2. The Book of Conſecration of Arch-biſhops and Biſhops, and ordering of Prieſts and Deacons, lately ſet forth in the Time of *Edward* the Sixth, and confirmed at the ſame time by Authority of Parliament (and afterwards altered in the Fourteenth Year of King *Charles* the Second) hath not any thing that of it ſelf is ſuperſtitious and ungodly.
3. Whoſoever are conſecrated or ordered according to the Rites of that Book, ſince the Second Year of the aforenam'd King *Edward*, unto this Time, or hereafter ſhall be conſecrated or ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully conſecrated and ordered.

The *Firſt* and *Second* Propoſitions ſuppoſe, according to the Doctrin of the Twenty third Article, that the Perſons who conſecrate or ordain, have Authority ſo to do. The only Queſtion therefore

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is concerning the Form preſcribed in that Book for ſuch Conſecration or Ordination. And the Church affirms, that that Book doth contain all things neceſſary to the ſame. This being obſerv'd, the Truth of both Propoſitions will appear at firſt ſight to ſuch as peruſe the Book.

The *Third* Propoſition is the neceſſary Conſequence of the Firſt and Second. But ſee the Fourth Chapter of the Third Part of the *Confutation of Popery*.

Here it will be proper to give ſome account of a Difficulty ariſing from the Interpretation of the Subſcription to this Article, which was before recited from the Fourteenth of King *Charles* the Second. Since by that Act our Subſcription to this Article muſt be underſtood of the Book of Conſecration, *&c.* as it was then altered: therefore the Third Propoſition, when expreſſed at full length, muſt run thus,

" Whoſoever are Conſecrated or Ordered accor-
" ding to the Rites of that Book, which was ſet
" forth and confirmed by Parliament in King *Ed-*
" *ward* the Sixth's Days, and was afterwards al-
" tered and confirmed again in the Fourteenth of
" King *Charles* the Second; I ſay, whoſoever has
" been Conſecrated or Ordered by that Book ſince
" the Second Year of King *Edward* unto this time, or
" hereafter ſhall be conſecrated or ordered accor-
" ding to the ſame Rites, we decree all ſuch to be
" rightly, orderly, and lawfully conſecrated and
" ordered.

But is it not then ſtrange, that our Church ſhould now be ſuppoſed to ſpeak of Perſons Conſecrated or Ordered ſince the Second of King *Edward*, according to the Rites of the Book as it ſtood altered in the Reign of King *Charles* the Second? And

wou'd our Lawgivers impoſe on us a Subſcription to the Propoſition above rehearſed? I conceive therefore, that our Subſcription does at preſent oblige us to acknowledge the Validity of thoſe Ordinations only, which have been and ſhall be made according to that Book ſince the above mentioned Alteration of it. But then, becauſe the Validity of our Succeſſion depends upon the Validity of the prior Ordinations; therefore we ought to ſatisfy our ſelves concerning them, tho' our Church does not bind us to an explicit Confirmation of them. And whoever will compare the Forms of Conſecration and Ordination confirm'd in King *Edward*'s Time, with the Book as 'twas altered in the Fourteenth of King *Charles* the Second, will be ſoon convinced, that this Propoſition has no real Difficulty in it, either as it was underſtood formerly, or as 'tis now to be underſtood by reaſon of the Parliamentary Interpretation.

I will add (to prevent ſome Scruples which may poſſibly ariſe) Dr. *Burges*'s Interpretation of the Subſcription to this Article, which is in the Paper before mentioned; and is therefore warranted by unexceptionable Authority. His words are theſe.

IX. *Of the Book of Ordination of Biſhops, Prieſts and Deacons.*

I conceive, that Subſcription to this Book does not intend an Approbation of every Phraſe, or Application of every Place of Scripture therein alledged, as fitly applied: but only that the Calling of Biſhops to govern the Church, and the Ordination of Inferior Miniſters by them to the Uſes there aſſigned, are not contrary to the Word of God, and ſo I ſubſcribe to that Book.

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The THIRTY SEVENTH ARTICLE.

Of the Civil Magiſtrates.

THE Queen's Majeſty hath the chief Power in this realm of England, *and other her Dominions, unto whom the chief government of all eſtates of this realm, whether they be Eccleſiaſtical or Civil, in all Cauſes doth appertain, and is not, nor ought to be ſubject to any foreign juriſdiction.*

Where we attribute to the Queen's Majeſty the chief government, by which titles we underſtand the minds of ſome ſlanderous folks to be offended: we give not to our Princes the miniſtring either of God's word, or of the ſacraments, the which thing the injunctions alſo lately ſet forth by Elizabeth *our Queen do moſt plainly teſtify: but that only prerogative which we ſee to have been given always to all godly Princes in holy ſcriptures by God himſelf; that is, that they ſhould rule all eſtates and degrees committed to their charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the Civil ſword the ſtubborn and evil doers.*

The Biſhop of Rome *hath no juriſdiction in this realm of* England.

The laws of the realm may puniſh Chriſtian men with death for heinous and grievous offences.

It is lawful for Chriſtian men, at the commandment of the Magiſtrate, to wear weapons, and ſerve in the Wars.

This Article contains Six Propoſitions.

1. The Queen's Majeſty has the chief Power in this Realm of *England*, and other her Dominions, unto whom the chief Goverment of all Eſtates of this Realm, whether they be Eccleſiaſtical

ſiaſtical or Civil, in all Cauſes doth appertain.

2. The Queen's Majeſty is not, nor ought to be ſubject to any Forein Juriſdiction.

3. Where we attribute to the Queen's Majeſty the chief Goverment, by which Titles we underſtand the Minds of ſome ſlanderous Folks to be offended; we give not to our Princes the Miniſtring either of God's Word, or of the Sacraments, the which thing the Injunctions alſo ſet forth by *Elizabeth* our Queen do moſt plainly teſtify: but that only Prerogative, which we ſee to have been given always to all godly Princes in the Holy Scriptures by God himſelf, that is, that they ſhould rule all Eſtates and Degrees, committed to their Charge by God, whether they be Eccleſiaſtical or Temporal, and reſtrain with the Civil Sword the ſtubborn and evil Doers.

4. The Biſhop of *Rome* has no Juriſdiction in this Realm of *England*.

5. The Laws of the Realm may puniſh Chriſtian Men with Death for heinous and grievous Offences.

6. It is lawful for Chriſtian Men, at the Commandment of the Magiſtrate, to wear Weapons, and ſerve in the Wars.

The *Firſt* Propoſition. See the *Diſcourſe of the Independency of the Church on the State*, Chap.

The *Second* Propoſition. There is no Plea for any Forein Juriſdiction, but what is made in favor of the Pope's uſurp'd Authority; of which ſee the Fourth Propoſition.

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The *Third* Propoſition is an Explication of the Firſt, and the ſame Reference will ſerve. Only, becauſe Queen *Elizabeth*'s then late Injunctions are mentioned, as containing the ſame Doctrin, I think it neceſſary to ſubjoin that Paſſage of the ſaid Injunctions, which is referr'd to.

An Admonition to ſimple men, deceaued by malicious.

The Queenes Maieſtie being infourmed that in certayne places of this Realme, ſundry of her natiue Subiectes, being called to Eccleſiaſtical miniſterie in the Churche, be by ſiniſter perſwaſion and peruerſe conſtruction, induced to finde ſome ſcruple in the fourme of an othe, which by an act of the laſt Parliament is preſcribed to be required of diuers perſons, for the recognition of their allegiaunce to her maieſtie, which certaynely neither was euer meant, ne by any equitie of wordes or good ſenſe can be thereof gathered: woulde that all her louyng Subiectes ſhould underſtand, that nothing was, is, or ſhal be meant or intended by the ſame othe, to haue any other duetie, allegiaunce, or bonde required by the ſame othe, then was acknowledged to be due to the moſt noble kynges of famous memorie kyng Henry the eyght her Maieſties father, or kyng Edward the ſixth her Maieſties brother.

And further her Maieſtie forbiddeth al maner her ſubiectes, to geue eare or credite to ſuch peruerſe and malicious perſons, which moſt ſiniſterly and maliciouſly labour to notifie to her louing ſubiectes, howe by the wordes of the ſayde othe, it may be collected that the Kynges or Queenes of this Realme, poſſeſſours of the crowne, may chalenge auctoritie and power of miniſterie of diuine offices in the Churche, wherein her ſayde ſubiectes be much abuſed by ſuche euyll diſpoſed perſons. For certaynely her Maieſtie neyther doth,

ne

ne euer will chalenge any other auctʰoritie, then that was chalenged and lately vſed by the ſayde noble kynges of famous memorie, king Henry the eighth and king Edward the ſixth, which is and was of auncient tyme due to the Imperiall crown of this Realme: that is, vnder God to haue the ſouereintie and rule ouer all maner perſons borne within theſe her Realmes, dominions, and countreys, of what eſtate, eyther eccleſiaſtical or temporall ſoeuer they be, ſo as no other forrayne power ſhall or ought to haue any ſuperioritie ouer them. And yf any perſon that hath conceaued any other ſenſe of the fourme of the ſayde othe, ſhall accept the ſame othe with this interpretation, ſenſe, or meanyng, her Maieſtie is well pleaſed to accept euery ſuche in that behalfe as her good and obedient ſubiectes, and ſhall acquite them of all maner penalties conteyned in the ſayde act, againſt ſuche as ſhall peremptorily or obſtinately refuſe to take the ſame othe.

The *Fourth* Propoſition. The Foundation of the Pope's claiming a Juriſdiction in *England*, is his uſurped Supremacy, which is diſproved in the Twenty firſt Chapter of the Second Part of the *Confutation of Popery*.

The *Fifth* and *Sixth* Propoſitions. See the Firſt Fourteen Sections of the Seventeenth Queſtion of *Turretin's Locus Undecimus*.

The

The THIRTY EIGHTH ARTICLE.

Of Chriſtian Mens Goods, which are not common.

THE riches and goods of Chriſtians are not common, as touching the right, title, and poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding, every man ought of ſuch things as he poſſeſſeth, liberally to give alms to the poor, according to his ability.

This Article contains Two Propoſitions.

1. The Riches and Goods of Chriſtians are not common, as touching the Right, Title and Poſſeſſion of the ſame, as certain *Anabaptiſts* do falſly boaſt.
2. Every Man ought of ſuch Things as he poſſeſſeth, liberally to give Alms to the Poor, according to his Ability.

The *Firſt* Propoſition. That certain *Anabaptiſts* did then boaſt, that the Goods of Chriſtians were common, we learn from *Sleidan*, who in his Tenth Book of *Commentaries has* theſe Words, *Ad hoc tempus primi nominis apud ipſos (Anabaptiſtas) Propheta, nam hoc ſibi nomen uſurpant*, Joannes Matthæus, *mandabat, ut quod quiſque haberet auri & argenti, rei mobilis, id omne deferret in medium, capitis propoſita pœna, & in hunc uſum publica fuit conſtituta domus. Hac edicti ſeveritate populus valde attonitus obtemperabat: nec integrum erat cuiquam fallere aut partem aliquam defraudare: nam puellæ quædam duæ vaticinantes, quod commiſſum eſſet fraudis, denunciabant. Neque vero ſua tantum illi conferebant, ſed eorum etiam quos ejecerant, facultates in ſuos uſus*

usus assumebant And afterwards, *Durante obsidione, librum conscribunt & edunt,* Restitutionem *ipsi vocant: hoc in libro tradunt inter alia, regnum Christi futurum esse ejusmodi ante supremum judicii diem, ut pii & electi regnent, impiis omnino deletis ubique: tradunt etiam licere populo magistratum abrogare: item, etsi nullum habuerunt Apostoli mandatum usurpandæ jurisdictionis, tamen eos, qui nunc sunt, Ecclesiæ ministros debere sibi sumere jus gladii, perque vim constituere novam rempublican: ad hæc, neminem, qui non revera sit Christianus, in Ecclesia tolerandum esse: tum & illud, non posse quenquam fieri salvum, nisi facultates omnes in commune deferat, nihilque proprium possideat:* Lutherum *etiam & Pontificem* Romanum *aiunt esse falsos Prophetas,* Lutherum *tamen deteriorem: sed & matrimonium eorum, qui vera fide non sunt illustrati, pollutum & impurum, ac pro scortatione vel adulterio potius habendum esse dicunt.*

Touching the Truth of the Proposition. See Dr. *Whitby* on *Acts* 3. 44. and 4. 32.

The *Second* Proposition is so largely and frequently proved by the practical Writers, that I need make no particular Reference.

The

The THIRTY NINTH ARTICLE.

Of a Chriſtian Mans Oath.

AS we confeſs, that vain and raſh ſwearing is forbidden chriſtian men by our Lord Jeſus Chriſt, and James *his apoſtle: So we judge, that chriſtian religion doth not prohibit, but that a man may ſwear, when the magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the prophets teaching, in juſtice, judgment, and truth.*

This Article contains Two Propoſitions.

1. We confeſs, that vain or raſh Swearing is forbidden Chriſtian Men by our Lord *Jeſus Chriſt*, and *James* his Apoſtle.
2. We judge, that Chriſtian Religion doth not prohibit, but that a Man may Swear, when the Magiſtrate requires, in a Cauſe of Faith and Charity, ſo it be done according to the Prophets teaching, in Juſtice, Judgment and Truth.

See Dr. *Whitby* on *Matth.* 5. 33, 34, 35, 36, 37. and on *James* 5. 11. The Text of the Prophet referr'd to, is, *Jer.* 4. 2.

The THIRTY-NINTH ARTICLE.

Of a Christian Man's Oath.

As we do affirm, that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: so we judge, that Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

This Article contains Two Propositions.

1. We confess, that vain or rash swearing is forbidden Christian men by our Lord Jesus Christ, and James the Apostle.

2. We judge, that Christian Religion doth not prohibit, but that a Man may Swear, when the Magistrate requires it, in a Cause of Faith and Charity, so it be done according to the Prophet's teaching, in Justice, Judgment and Truth.

See Deut. vi. 13. x. 20. Matt. v. 33, 34, 35, 36, 37. and on Psalm cxi. 11. The Text of the Prophet referred to, is Jer. iv. 2.

D. HIERONYMI

EPISTOLA ad

NEPOTIANUM,

De Vita

Clericorum & Monachorum;

Cum NOTIS

J. MARTIANÆI.

LONDINI,

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D. HIERONYMI EPISTOLA Ad NEPOTIANUM, De Vita Clericorum & Monachorum.

Nepotiano, qui fuit Heliodori ex ſorore nepos, præſcribit vivendi formam, quam Clerici & Monachi ſequi debeant, ſaluberrima quædam præcepta tradens, de ſpernendis divitiis, & fugienda familiaritate ſæcularium, & præcipuè feminarum, de doctrina pietatis, de frugalitate cultus, ædificiorum & victus, de fugienda laude hominum, de fugienda obtrectatione, de fide ſilentii, de fugiendis muneribus, de diſpenſandis in pauperes eleemoſynis. Eſt autem genus paræneticum, in quo mire valet divus Hieronymus, ſicut & in cæteris. Ex hac Epiſtola multa citantur in Decretis Pontificum compluribus locis.

HIERONYMUS PRESBYTER NEPOTIANO PRESBYTERO, SALUTEM.

[a] PEtis à me, Nepotiane chariſſime, litteris tranſmarinis, & crebrò petis, ut tibi brevi volumine digeram præcepta vivendi: & qua ratione, qui ſæculi militiâ derelictâ, vel Monachus cœperit eſſe, vel Clericus, rectum Chriſti tramitem teneat, ne ad

 diverſa

a Duo ex viginti MSS. Codicibus, quos habui ad collationem hujus Epiſtolæ, ſic legunt: *Petis, Nepotiane chariſſime, litteris tranſmarinis, & crebrò à me petis, ut tibi in brevi volumine*, &c.

diverſa vitiorum diverticula rapiatur. Dum eſſem adoleſcens, imò penè puer, & primos impetus laſcivientis ætatis eremi duritia refrenarem, ſcripſi ad avunculum tuum ſanctum Heliodorum exhortatoriam Epiſtolam, plenam lachrymis querimoniſque, & quæ deſerti ſodalis monſtraret affectum. Sed in illo opere pro ætate tunc luſimus: & calentibus adhuc Rhetorum ſtudiis atque doctrinis, quædam ſcholaſtico flore depinximus. Nunc jam cano capite, & arata rugis fronte, & ad inſtar boum pendentibus à mento palearibus,

" Frigidus obſiſtit circum præcordia ſanguis.

Unde & in alio loco idem Poëta canit:

" Omnia fert ætas, animum quoque. Et poſt modicum:

" Nunc oblita mihi tot carmina, vox quoque
" Mœrin
" Jam fugit ipſa.

Quod ne de Gentili tantum litteratura proferre videamur, divinorum Voluminum ſacramenta cognoſce. David annos natus ſeptuaginta, bellicoſus quondam vir, ſenectute frigeſcente, non poterat calefieri. Quæritur itaque puella de univerſis finibus Iſrael Abiſag Sunamitis, quæ cum rege dormiret, & ſenile corpus calefaceret. Nonne tibi videtur, ſi occidentem ſequaris litteram, vel figmentum eſſe de mimo, vel [b] Atellanarum ludicra? Frigidus ſenex obvol-

b Atella, Campaniæ oppidum, à quo Iudi Atellani. Fuit enim in illo amphitheatrum egregium. Steph. Idem legimus in aliquot MSS. Codicibus ad marginem; in uno Exemplari Bibliothecæ Colbertinæ, num. 2807. & in altero Collegii Navarrii, ita ſcriptum reperi: *Atella eſt oppidum Campaniæ, ex quo Atellani dicti*, vel *inde Atellani*. Atellana autem genus eſt Comœdiæ obſcœnioris & laſcivioris; ab Atella civitate Oſcorum ſic vocatum, ut teſtis eſt Livius libro ſeptimo. Idem S. Hieronymus infra ad Sabinianum: *Repertum eſt facinus, quod mimus fingere, nec ſcurra ludere, nec Atellanus poſſet effari.*

obvolvitur veſtimentis, & niſi complexu adoleſcentulæ non tepeſcit. Vivebat adhuc Bethſabee; ſupererat Abigail, & reliquæ uxores ejus, & concubinæ, quas Scriptura commemorat. Omnes quaſi frigidæ repudiantur, & in unius tantum adoleſcentulæ grandævus caleſcit amplexibus. Abraham multo David ſenior fuit, & tamen vivente Sara aliam non quæſivit uxorem. Iſaac duplices David annos habuit; & cum Rebecca jam vetula numquam friguit. Taceo de prioribus ante Diluvium viris, qui poſt annos nongentos, non dico ſenilibus, ſed pene jam carioſis artubus, nequaquam puellares quæſiere amplexus. Certe Moyſes dux Iſraelitici populi centum & viginti annos habebat, & Sephoram non mutavit.

Quæ eſt igitur iſta Sunamitis uxor & virgo: tam fervens, ut frigidum calefaceret; tam ſancta, ut calentem ad libidinem non provocaret? Exponat ſapientiſſimus Salomon patris ſui delicias; & pacificus bellatoris viri narret amplexus. *Poſſide ſapientiam: poſſide intelligentiam. Ne obliviſcaris, & ne declinaveris à verbis oris mei. Neque derelinquas illam, & apprehendet te: ama illam, & ſervabit te. Principium ſapientiæ, poſſide ſapientiam: & in omni poſſeſſione tua poſſide intelligentiam. Circumda illam, & exaltabit te: honora illam, & amplexabitur te; ut det capiti tuo coronam gratiarum, Corona quoque deliciarum protegat te.* Omnes penè virtutes corporis mutantur in ſenibus; & creſcente ſola ſapientia decreſcunt cæteræ virtutes, jejunia, vigiliæ, & eleemoſynæ,[c] chameuniæ, huc illucque diſcurſus, peregrinorum ſuſceptio, de-

c *Chameuniæ* dicuntur *humi cubationes:* quam Græcam vocem alibi etiam retinet Hieronymus, quia Latinè haud ſatis commodè poteſt exprimi. Χαμαὶ autem intelligitur *humi*, εὐνὴ *cubile*. Inde χαμευνία, quum quis in nuda humo cubat.

fenſio pauperum, inſtantia orationum, perſeverantia, viſitatio languentium, labor manuum, unde præbeantur eleemoſynæ. Et, ne ſermonem longius traham, cuncta quæ per corpus exercentur, fracto corpore minora fiunt. Nec hoc dico, quòd in juvenibus & adhuc ſolidioris ætatis, his dumtaxat qui labore & ardentiſſimo ſtudio, vitæ quoque ſanctimonia, & orationis ad Dominum Jeſum frequentia, ſcientiam conſequuti ſunt, frigeat ſapientia, quæ in pleriſque ſenibus ætate marceſcit: ſed quòd adoleſcentia multa corporis ſuſtineat bella, & inter incentiva vitiorum & carnis titillationes, quaſi ignis in lignis viridibus ſuffocetur,& ſuum non poſſit explicare fulgorem. Senectus vero rurſus eorum, qui adoleſcentiam ſuam honeſtis artibus inſtruxerunt, & in lege Domini meditati ſunt die ac nocte, ætate fit doctior, uſu tritior, proceſſu temporis ſapientior, & veterum ſtudiorum dulciſſimos fructus metit. Unde & ſapiens ille vir Græciæ Themiſtocles, quum expletis centum & ſeptem annis ſe mori cerneret, dixiſſe fertur, ſe dolere, quòd tunc egrederetur è vita, quando ſapere cœpiſſet. Plato octogeſimo primo anno ſcribens, mortuus eſt. Et Iſocrates nonaginta & novem annos in docendi ſcribendique labore complevit. Taceo cæteros Philoſophos, Pythagoram, Democritum, Xenocratem, Zenonem & Cleanthem; qui jam ætate longæva in ſapientiæ ſtudiis floruerunt. Ad Poëtas venio, Homerum, Heſiodum, Simonidem, Steſichorum; qui grandes natu cygneum neſcio quid, & ſolito dulcius, vicina morte cecinerunt. Sophocles, quum propter nimiam ſenectutem,& rei familiaris negligentiam, à filiis accuſaretur amentiæ, Oedipi fabulam, quam nuper ſcripſerat, recitavit judicibus; & tantum ſapientiæ in ætate jam fracta ſpecimen dedit, ut ſeveritatem tribunalium in theatri favorem verteret. Nec mirum,

mirum, quum etiam Cato Cenſorius, Romani generis diſertiſſimus jam & ſenex, Græcas litteras diſcere nec erubuerit, nec deſperaverit. Certè Homerus refert, quòd de lingua Neſtoris, jam vetuli & pene decrepiti, dulcior melle oratio fluxerit. Sed & ipſius nominis *Abiſag* ſacramentum ſapientiam ſenum indicat ampliorem. Interpretatur enim, *pater meus ſuperfluus*, vel *patris mei rugitus*. Verbum *ſuperfluum* ambiguum eſt; ſed in præſenti loco virtutem ſonat, quòd amplior ſit in ſenibus, & redundans ac larga ſapientia. In alio autem loco *ſuperfluus*, quaſi non neceſſarius ponitur. Abiſag autem, id eſt, *rugitus*, propriè nuncupatur, quum maris fluctus reſonat, &, ut ita dicam, de pelago veniens fremitus auditur. Ex quo oſtenditur abundantiſſimum, & ultra humanam vocem divini ſermonis in ſenibus tonitruum commorari. Porrò *Sunamitis* in lingua noſtra *coccinea* dicitur: ut ſignificet calere ſapientiam, & divina lectione fervere; quòd licet Dominici ſanguinis indicet ſacramentum, tamen & fervorem oſtendit ſapientiæ. Unde & obſtetrix illa in Geneſi coccinum ligat in manu Phares, qui ab eo quòd parietem diviſerat, duos ante populos ſeparantem, *diviſoris*, id eſt, *Phares*, ſortitus eſt nomen. Et Rahab meretrix in typo Eccleſiæ reſticulam, myſterium ſanguinis continentem, ut Jericho pereunte domus ejus ſalvaretur, appendit. Unde & in alio loco de viris ſanctis ſcriptura commemorat, *Hi ſunt, qui venerunt de calore domus patris Rechab.* Et Dominus noſter in Evangelio: *Ignem*, inquit, *veni mittere in terram, & quàm volo ut ardeat?* Qui in Diſcipulorum corda ſuccenſus, cogebat eos dicere; *Nonne cor noſtrum ardens erat in nobis, dum loqueretur in via, & aperiret nobis Scripturas?*

Quorſum hæc tam longo repetita principio? Ne à me quæras pueriles declamationes, ſententiarum

floſculos, verborum lenocinia, & per fines capitulorum ſingulorum acuta quædam breviterque concluſa, quæ plauſus & clamores excitent audientium. Amplexetur me modo ſapientia; & Abiſag noſtra, quæ numquam ſeneſcit, in meo requieſcat ſinu. Impolluta enim eſt, virginitatiſque perpetuæ, & quæ in ſimilitudinem Mariæ, quum quotidie generet, ſemperque parturiat, incorrupta eſt. Hinc reor dixiſſe & Apoſtolum, *ſpiritu ferventes*; & in Evangelio Dominum prædicaſſe, quòd in fine mundi, quando juxta Prophetam Zachariam ſtultus paſtor eſſe cœperit, ſapientia decreſcente refrigeſcet charitas multorum. Audi igitur, ut beatus Cyprianus ait, non diſerta, ſed fortia. Audi fratrem collegio, patrem ſenio, qui te ab incunabilis fidei uſque ad perfectam ducat ætatem: & per ſingulos gradus vivendi præcepta conſtituens, in te cæteros erudiat. Scio quidem ab avunculo tuo beato Heliodoro, qui nunc Pontifex Chriſti eſt, te & didiciſſe quæ ſancta ſunt, & quotidie diſcere; normamque vitæ ejus exemplum habere virtutum. Sed & noſtra qualiacunque ſunt ſuſcipe, & libellum hunc libello illius copulato, ut quum ille te Monachum erudierit, hic Clericum doceat eſſe perfectum.

Igitur Clericus, qui Chriſti ſervit Eccleſiæ, interpretetur primò vocabulum ſuum, & nominis definitione prolata, nitatur eſſe quod dicitur. Si enim *Cleros* Græcè, *ſors* Latinè appellatur; propterea vocantur Clerici, vel quia de ſorte ſunt Domini, vel quia ipſe Dominus ſors, id eſt, pars, Clericorum eſt. Qui autem vel ipſe pars Domini eſt, vel Dominum partem habet, talem ſe exhibere debet, ut & ipſe poſſideat Dominum, & poſſideatur à Domino. Qui Dominum poſſidet, & cum Propheta dicit, *Pars mea Dominus*, nihil extra Dominum habere poteſt. Quòd ſi quippiam aliud habuerit præter Dominum, pars

ejus

ejus non erit Dominus. Verbi gratia: Si aurum, si argentum, si poſſeſſiones, si variam ſupellectilem: cum iſtis partibus Dominus pars ejus fieri non dignabitur. Si autem ego pars Domini ſum & funiculus hæreditatis ejus: nec accipio partem inter cæteras tribus, ſed quaſi Levita & Sacerdos vivo de decimis, & altari ſerviens altaris oblatione ſuſtentor; habens victum & veſtitum his contentus ero, & nudam crucem nudus ſequar. Obſecro itaque te, & repetens iterum iterumque monebo, ne officium Clericatus genus antiquæ militiæ putes: id eſt, ne lucra ſæculi in Chriſti quæras militia; ne plus habeas, quam quando Clericus eſſe cœpiſti; & dicatur tibi, *Cleri eorum non proderunt eis.* [d] Menſulam tuam Pauperes & peregrini, & cum illis Chriſtus conviva noverit. Negotiatorem Clericum, & ex inope divitem, ex ignobili glorioſum, quaſi quamdam peſtem fuge. *Corrumpunt mores bonos confabulationes peſſimæ.* Tu aurum contemnis, alius diligit: tu calcas opes, ille ſectatur: tibi cordi eſt ſilentium, manſuetudo, ſecretum; illi verboſitas, [e] attrita frons, fora placent & plateæ, ac medicorum tabernæ. In tanta morum diſcordia quæ poteſt eſſe concordia? Hoſpitiolum tuum, aut rarò, aut numquam

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d Editi poſt verba *proderunt eis*, retinent additamentum ſequens: *Nonnulli enim ſunt ditiores Monachi, quàm fuerant ſeculares: & Clerici, qui poſſident opes ſub Chriſto paupere, quas ſub locuplete & fallace diabolo non habuerant: ut ſuſpiret eos Eccleſia divites, quos mundus tenuit ante mendicos.* Nihil ſimile legimus in MSS. Codicibus viginti, niſi tantum in MS. veteri Codice Colbertinæ Bibliothecæ, num. 635. qui habet additamentum, non intra contextum, ſed in margine inferiori, nec prima manu; unde potuit in recentiora Exemplaria, & inde in editos libros derivari. Deſumptum eſt autem ex Epiſtola conſequenti.

e Hîc quoque addunt nonnulla, legentes: *attrita frons, cui nundinæ, fora placent*, &c.

numquam mulierum pedes terant. Omnes puellas & virgines Chriſti, aut æqualiter ignora, aut æqualiter dilige. Ne ſub eodem tecto manſites: nec in præterita caſtitate confidas. Nec David ſanctior, nec Salomone potes eſſe ſapientior. Memento ſemper, quòd paradiſi colonum de poſſeſſione ſua mulier ejecerit. Ægrotanti tibi quilibet ſanctus frater aſſiſtat, & germana, vel mater, aut probatæ quælibet apud omnes fidei. Quòd ſi hujuſcemodi non fuerint conſanguinitatis caſtimoniæquæ perſonæ, multas anus nutrit Eccleſia, quæ & officium præbeant, & beneficium accipiant miniſtrando; ut infirmitas quoque tua fructum habeat eleemoſynæ. Scio quoſdam convaluiſſe corpore, & animo ægrotare cœpiſſe. Periculoſè tibi miniſtrat, cujus vultum frequenter attendis. Si propter officium Clericatus, aut vidua à te viſitatur, aut virgo, numquam domum ſolus introeas. Tales habeto ſocios, quorum contubernio non infameris. Si Lector, ſi Acoluthus, ſi Pſaltes te ſequitur, non ornentur veſte, ſed moribus: nec calamiſtro criſpent comas, ſed pudicitiam habitu polliceantur. Solus cum ſola, ſecreto & abſque arbitro vel teſte, non ſedeas. Si familiarius eſt aliquid loquendum, habet nutricem, majorem domus, virginem, viduam, vel maritatam: non eſt tam inhumana, ut nullum præter te habeat, cui ſe audeat credere. Caveto omnes ſuſpiciones, & quidquid probabiliter fingi poteſt, ne fingatur, ante devita. Crebra munuſcula, & ſudariola, & faſciolas, & veſtes ori applicitas, ac deguſtatos cibos, blandaſque & dulces litterulas, ſanctus amor non habet. Mel meum, lumen meum, meum deſiderium, omnes delicias, & lepôres, & riſu dignas urbanitates, & cæteras ineptias amatorum, in Comœdiis erubeſcimus, in ſæculi hominibus deteſtamur: quanto magis in Monachis & in Clericis,

quorum

quorum & Sacerdotium propoſito, & propoſitum ornatur Sacerdotio? Nec hoc dico, quòd aut in te, aut in ſanctis viris iſta formidem; ſed quòd in omni propoſito, in omni gradu & ſexu, & boni & mali reperiantur: malorumque condemnatio laus bonorum ſit.

Pudet dicere, ſacerdotes idolorum, mimi, & aurigæ, & ſcorta, hæreditates capiunt. Solis Clericis & Monachis hoc lege prohibetur: & prohibetur non à perſecutoribus, ſed à principibus Chriſtianis. Nec de lege conqueror; ſed doleo cur meruerimus hanc legem. Cauterium bonum eſt; ſed quo mihi vulnus, ut indigeam cauterio? Provida ſeveraque legis cautio, & tamen nec ſic refrenatur avaritia. Per fidei commiſſa legibus illudimus; & quaſi majora ſint Imperatorum ſcita, quàm Chriſti, leges timemus, Evangelia contemnimus. Sit hæres, ſed mater filiorum, id eſt, gregis ſui Eccleſia, quæ illos genuit, nutrivit & pavit. Quid nos inſerimus inter matrem & liberos? Gloria Epiſcopi eſt pauperum[f] inopiæ providere. Ignominia omnium Sacerdotum eſt propriis ſtudere divitiis. Natus in paupere domo, & in tugurio ruſticano, qui vix milio & cibario pane rugientem ſaturare ventrem poteram, nunc ſimilam & mella faſtidio. Novi & genera & nomina piſcium; in quo littore concha lecta ſit, calleo: ſaporibus avium diſcerno provincias; & ciborum precioſorum me raritas, ac noviſſimè damna ipſa delectant. Audio præterea in ſenes, & anus abſque liberis, quorumdam turpe ſervitium. Ipſi apponunt matulam, obſident lectum, purulentiam ſtomachi & phlegmata pulmonis manu propria ſuſcipiunt. Pavent ad introitum medici, trementibuſque labiis,

f Duodecim vel quindecim MSS. Codices legunt cum Eraſmo, *pauperum opibus providere.*

labiis, an commodius habeant, ſciſcitantur; & ſi paululum ſenex vegetior fuerit, periclitantur; ſimulataque lætitia mens intrinſecus avara torquetur. Timent enim, ne perdant miniſterium: & vivacem ſenem Mathuſalæ annis comparant. O quanta apud Deum merces, ſi in præſenti precium non ſperarint? Quantis ſudoribus hæreditas caſſa expetitur? Minori labore margaritum Chriſti emi poterat.

Divinas Scripturas ſæpius lege, imò numquam de manibus tuis ſacra lectio deponatur. Diſce quod doceas: obtine eum qui ſecundùm doctrinam eſt, fidelem ſermonem; ut poſſis exhortari in doctrina ſana, & contradicentes revincere. Permane in his quæ didiciſti, & credita ſunt tibi; ſciens à quo didiceris: Paratus ſemper ad ſatisfactionem omni poſcenti te rationem de ea quæ in te eſt ſpe & fide. Non confundant opera tua ſermonem tuum: ne quum in Eccleſia loqueris, tacitus quilibet reſpondeat, cur ergo hæc quæ dicis, ipſe non facis? Delicatus magiſter eſt, qui pleno ventre de jejuniis diſputat. Accuſare avaritiam & latro poteſt. Sacerdotis Chriſti os, mens, manuſque concordent. Eſto ſubjectus Pontifici tuo, & quaſi animæ parentem ſuſcipe. Amare filiorum, timere ſervorum eſt. *Si pater ſum*, inquit, *ubi eſt honor meus? Si Dominus ego ſum, ubi eſt timor meus?* Plura tibi in eodem viro obſervanda ſunt nomina: Monachus, Pontifex, avunculus tuus, qui te jam in omnibus quæ ſancta ſunt, docuit. Illud etiam dico, quod Epiſcopi Sacerdotes ſe eſſe noverint, non dominos: honorent Clericos quaſi Clericos, ut & ipſis à Clericis, quaſi Epiſcopis, honor deferatur. [g] Scitum illud eſt oratoris Domi-

g Nomen *Domitii* retinent omnes MSS. Codices: illud tamen L. Craſſo tribuunt Cicero, Valer. Maxim. & Fabius lib. 6. cap. 3.

Illud

Domitii: "Cur ego te, inquit, habeam ut princi-
"pem; quum tu me non habeas ut ſenatorem? Quod
Aaron & filios ejus, hoc eſſe Epiſcopum & Presby-
teros noverimus. Unus Dominus, unum Templum,
unum ſit etiam miniſterium. Recordemur ſemper,
quid Apoſtolus Petrus præcipiat Sacerdotibus; *Pa-
ſcite eum qui in vobis eſt gregem Domini, providentes
non coactè, ſed ſpontaneè ſecundùm Deum: neque ut tur-
pis lucri gratia, ſed voluntariè: neque ut dominantes in
clerum, ſed forma facti gregi ex animo: ut quum appa-
ruerit princeps paſtorum, percipiatis immarceſſibilem glo-
riæ coronam.* Peſſimæ conſuetudinis eſt in quibuſdam
Eccleſiis, tacere Presbyteros, & præſentibus Epiſco-
pis non loqui; quaſi aut invideant, aut non dignen-
tur audire. *Et ſi alii*, inquit Apoſtolus Paulus, *fue-
rit revelatum ſedenti; prior taceat. Poteſtis enim per ſin-
gulos prophetare, ut omnes diſcant, & omnes conſolen-
tur: & ſpiritus Prophetarum prophetis ſubjectus eſt. Non
enim eſt diſſentionis Deus, ſed pacis. Gloria patris eſt filius
ſapiens.* Gaudeat Epiſcopus judicio ſuo, quum tales
Chriſto elegerit Sacerdotes.

Docente te in Eccleſia, non clamor populi, ſed
gemitus ſuſcitetur. Lachrymæ auditorum laudes
tuæ ſint. Sermo Presbyteri Scripturarum lectione
conditus ſit. Nolo te declamatorem eſſe, & rabulam,
garrulumque ſine ratione; ſed myſteriorum peritum,
& ſacramentorum Dei tui eruditiſſimum. Verba vol-
vere, & celeritate dicendi apud imperitum vulgus
admirationem ſui facere, indoctorum hominum eſt.
Attrita frons interpretatur ſæpe quod neſcit: &
quum aliis perſuaſerit, ſibi quoque uſurpat ſcien-
tiam. Præceptor quondam meus Gregorius Nazian-
zenus,

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*Illud Craſſi: Ego te Conſulem putem, quum tu me non putes eſſe Sena-
torem?* De Domitio vide Euſebium in Chronicis, anno Domini
xlvi. & Fabium lib. 12. cap. 11.

zenus, rogatus à me ut exponeret, quid ſibi vellet in Luca ſabbathum δευτεροπρωτον, id eſt, *ſecundo-primum*, eleganter luſit, docebo te, inquiens, ſuper hac re in Eccleſia: in qua mihi omni populo acclamante, cogeris invitus ſcire quod neſcis; aut certe, ſi ſolus tacueris, ſolus ab omnibus ſtultitiæ condemnaberis. Nihil tam facile, quam vilem plebeculam & indoctam concionem linguæ volubilitate decipere, quæ quidquid non intelligit, plus miratur. M. Tullius (in quem pulcherrimum illud elogium eſt, "Demo-"ſthenes tibi præripuit, ne eſſes primus Orator: tu "illi, ne ſolus) in Oratione pro Quinto [h] Gallio, quid de favore vulgi, & de imperitis concionatoribus loquatur, attende: ne his fraudibus ludaris. Loquor enim, quæ ſum ipſe nuper expertus. Unus quidam Poëta, nominatus homo, perlitteratus, cujus ſunt illa colloquia Poëtarum ac Philoſophorum, quum facit Euripedem & Menandrum inter ſe, & alio loco Socratem atque Epicurum diſſerentes, quorum ætates non annis, ſed ſæculis ſcimus eſſe disjunctas, quantos is plauſus & clamores movet? Multos enim condiſcipulos habet in theatro, qui ſimul litteras non didicerunt.

Veſtes pullas æque devita ut candidas. Ornatus ut ſordes pari modo fugiendæ ſunt; quia alterum delicias, alterum gloriam redolet. Non abſque amictu lineo incedere, ſed precium veſtium linearum non habere, laudabile eſt. Alioquin ridiculum & plenum dedecoris eſt, referto marſupio, quòd ſudarium orariumque non habeas, gloriari. Sunt qui pauperibus paulum tribuunt, ut amplius accipiant; & ſub prætextu eleemoſynæ quærunt divitias, quæ magis

h Pro *Gallio* quidem MSS. legunt *Gallo*; ſed vetuſtiores retinent *Gallium*.

magis venatio appellanda eſt, quam eleemoſynæ genus. Sic beſtiæ, ſic aves, ſic capiuntur & piſces. Modica in hamo eſca ponitur, ut matronarum in eo ſacculi protrahantur. Sciat Epiſcopus, cui commiſſa eſt Eccleſia, quem diſpenſationi pauperum curæque præficiat. Melius eſt non habere quod tribuam, quam impudenter petere quod recondam. Sed & genus arrogantiæ eſt, clementiorem te velle videri, quàm Pontifex Chriſti eſt. Non omnia poſſumus omnes. Alius in Eccleſia oculus eſt, alius lingua, alius manus, alius pes, auris, venter, & cætera. Lege Pauli Epiſtolam ad Corinthios: quomodo diverſa membra unum corpus efficiunt. Nec ruſticus tamen & ſimplex frater ideo ſe ſanctum putet, ſi nihil noverit: nec peritus & eloquens lingua æſtimet ſanctitatem. Multoque melius eſt è duobus imperfectis, ruſticitatem habere ſanctam, quàm eloquentiam peccatricem.

Multi ædificant parietes, & columnas Eccleſiæ ſubſtruunt, marmora nitent, auro ſplendent laquearia, gemmis altare diſtinguitur, & miniſtrorum Chriſti nulla electio eſt. Neque verò mihi aliquis opponat dives in Judæa Templum, menſam, lucernas, thuribula, patellas, ſcyphos, mortariola, & cætera ex auro fabrefacta. Tunc hæc probabantur à Domino, quando Sacerdotes hoſtias immolabant, & ſanguis pecudum erat redemptio peccatorum. Quamquam hæc omnia præceſſerint in figura: *Scripta ſunt autem propter nos, in quos fines ſæculorum devenerunt.* Nunc verò quum paupertatem domus ſuæ pauper Dominus dedicarit, cogitemus crucem ejus, & divitias lutum putabimus. Quid miramur, quod Chriſtus vocat iniquum mammona? Quid ſuſpicimus & amamus, quod Petrus ſe non habere gloriosè teſtatur? Alioquin, ſi tantum litteram ſequimur, & in auro atque divitiis ſimplex nos delectat hiſtoria,

hiſtoria, cum auro obſervemus & cætera. Ducant Pontifices Chriſti uxores virgines. Quamvis bonæ mentis ſit, qui cicatricem habuerit, & deformis eſt, privetur Sacerdotio. Lepra corporis animæ vitiis præferatur. Creſcamus, & multiplicemur, & repleamus terram. Nec immolemus agnum, nec myſticum Paſcha celebremus, quia hæc abſque Templo fieri Lege prohibentur. Figamus ſeptimo menſe tabernaculum, & ſolemne jejunium buccina concrepemus. Quòd ſi hæc omnia, ſpiritualibus ſpiritualia comparantes, ſcientesque cum Paulo, quòd lex ſpiritualis eſt, & David verba cantantis, *Revela oculos meos, & conſiderabo mirabilia de lege tua*, ſic intelligimus, ut Dominus quoque noſter intellexit, & interpretatus eſt ſabbathum: aut aurum repudiemus cum cæteris ſuperſtitionibus Judeorum; aut, ſi aurum placet, placeant & Judæi, quos cum auro aut probare nobis neceſſe eſt, aut damnare.

Convivia tibi vitanda ſunt ſæcularium, & maximè eorum qui honoribus tument. Turpe eſt ante fores Sacerdotis Chriſti crucifixi & pauperis, & qui cibo quoque veſcebatur alieno, lictores conſulum & milites excubare, judicemque provinciæ melius apud te prandere, quàm in palatio. Quòd ſi obtenderis te facere hæc, ut roges pro miſeris atque ſubjectis, judex ſæculi plus deferet Clerico continenti, quàm diviti; & magis ſanctitatem tuam venerabitur, quàm opes. Aut ſi talis eſt, qui non audiat Clericos pro quibuſlibet tribulatis, niſi inter phialas, libenter carebo hujuſcemodi beneficio; & Chriſtum rogabo pro judice, qui magis & citius ſubvenire poteſt, quàm judex. *Melius enim eſt confidere in Domino, quàm confidere in homine. Melius eſt ſperare in Domino, quàm ſperare in principibus.*

Numquam vinum redoleas, ne audias illud Philoſophi: "Hoc non eſt oſculum porrigere, ſed vinum

" propi-

propinare. Vinolentos Sacerdotes & Apoſtolus damnat, & vetus lex prohibet. Qui altario deſerviunt, vinum & ſiceram non bibant. Sicera Hebræo ſermone omnius potio nuncupatur, quæ inebriare poteſt; ſive illa quæ frumento conficitur; ſive pomorum ſucco, aut quum favi decoquuntur in dulcem & barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctiſque frugibus aqua pinguior coloratur. Quidquid inebriat, & ſtatum mentis evertit, fuge ſimiliter ut vinum. Nec hoc dico, quod Dei à nobis creatura damnetur (Siquidem & Dominus vini potator eſt appellatus: & Timotheo dolenti ſtomachum modica vini ſorbitio relaxata eſt) ſed modum pro ætatis & valetudinis & corporum qualitate exigimus in potando. Quòd ſi abſque vino ardeo adoleſcentia, & inflammor calore ſanguinis, & ſucculento validoque ſum corpore, libenter carebo poculo, in quo ſuſpicio veneni eſt. Pulchrè dicitur apud Græcos, & neſcio an apud nos æque reſonet: Pinguis venter non gignit ſenſum tenuem.

Tantum tibi jejuniorum modum impone, quantum ferre potes. Sint tibi pura, caſta, ſimplicia, moderata, & non ſuperſtitioſa jejunia. Quid prodeſt oleo non veſci, & moleſtias quaſdam difficultateſque ciborum quærere, carycas, piper, nuces, palmarum fructus, ſimilam, mel, piſtacia? Tota hortorum cultura vexatur, ut cibario non veſcamur pane; & dum delicias ſectamur, à regno cœlorum retrahimur. Audio præterea quoſdam, contra rerum hominumque naturam, aquam non bibere, nec veſci pane; ſed ſorbitiunculas delicatas, & contrita olera, betarumque ſuccum, non calice ſorbere, ſed concha. Proh pudor! non erubeſcimus iſtiuſmodi ineptiis; nec tædet ſuperſtitionis? Inſuper etiam famam abſtinentiæ in deliciis quærimus. Fortiſ-

ſimum jejunium eſt aqua & panis. Sed quia gloriam non habet, & omnes pane & aqua vivimus, quaſi publicum & commune jejunium non putatur.

Cave ne hominum rumuſculos aucuperis: ne in offenſam Dei populorum laudem commutes. Si *adhuc*, inquit Apoſtolus, *hominibus placerem, Chriſti ſervus non eſſem.* Deſiit placere hominibus, & ſervus factus eſt Chriſti. Per bonam famam & malam, à dextris & à ſiniſtris, Chriſti miles graditur: nec laude extollitur, nec vituperatione frangitur. Non divitiis tumet, non contrahitur paupertate; & læta contemnit & triſtia. Per diem ſol non urit eum, neque luna per noctem. Nolo te orare in angulis platearum, ne rectum iter precum tuarum frangat aura popularis. Nolo te dilatare fimbrias, & oſtentui habere phylacteria; & conſcientia repugnante phariſaica ambitione circumdari. [i] Quanto melius erat hæc non in corpore, ſed in corde geſtare; & Deum habere fautorem, non aſpectus hominum? Inde pendet Evangelium: [k] inde Crux & Prophetæ; ſive ſacra Apoſtolica doctrina. Melius eſt enim hæc omnia in

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i Hujus contextûs ordo eſt omninò præpoſterus in omnibus ferè Codicibus MSS. nam in illis legimus: *Et conſcientia repugnante, phariſaica ambitione circumdari. Inde pendet Evangelium, inde Crux & Prophetæ. Fidelis mecum Lector intelligis quid taceam, & quid magis tacendo loquar. Tot regulæ, quot ſpecies gloriarum. Quanto melius erat hæc non in corpore, ſed in corde geſtare; Dominum habere fautorem, non aſpectus hominum. Vis ſcire,* &c.

k In editis libris Eraſmi & Mariani, *inde Lex & Prophetæ*; ſed falsò, nam omnes MSS. noſtri, id eſt, plus viginti: retinent vocem *Crux*. Quod verbum ſenſui hujus loci congruit, ubi quæſtio eſt de Evangelio ſive Apoſtolica doctrina, ut ipſe Hieronymus interpretatur. Deinde in fimbriis & phylacteriis Sacerdotum potuit imago Crucis Dominicæ repræſentari: quare legendum optimo ſenſu: *Inde pendet Evangelium: inde Crux & Prophetæ, ſive ſacra Apoſtolica doctrina*, quæ tota eſt de Cruce Domini.

in mente portare, quàm in corpore. Fidelis mecum Lector intelligis quid taceam, & quid magis tacendo loquar. Tot te regulæ, quot ſpecies gloriarum vanarum percurrant. Vis ſcire quales Dominus quærat ornatus? Habeto prudentiam, juſtitiam, temperantiam, fortitudinem. His cœli plagis includere; hæc te quadriga, velut aurigam Chriſti, ad metam concitum ferat. Nihil hoc monili precioſius; nihil hæc gemmarum varietate diſtinctius. Ex omni parte decoraris, cingeris, atque protegeris; & ornamento tibi ſunt & tutamini; gemmæ vertuntur in ſcuta.

Cave quoque, ne aut linguam aut aures habeas prurientes; id eſt, ne aut ipſe aliis detrahas, aut alios audias detrahentes. *Sedens*, inquit, *adversùs fratrem tuum loquebaris, & adversùs filium matris tuæ ponebas ſcandalum: hæc feciſti & tacui. Exiſtimaſti iniquè, quòd ero tui ſimilis; arguam te & ſtatuam contra faciem tuam.* Parce à detractione linguæ, cuſtodi ſermones tuos: & ſcito quia per cuncta, quæ de aliis loqueris, tua conſcientia judicaris; & in his ipſe deprehenderis, quæ in aliis arguebas. Neque vero illa juſta eſt excuſatio, Referentibus aliis injuriam facere non poſſum. Nemo invito auditori libenter refert. Sagitta in lapidem numquam figitur, interdum reſiliens percutit dirigentem. Diſcat detractor, dum te videt non libenter audire, non facilè detrahere. *Cum detractoribus*, ait Salomon, *ne miſcearis, quoniam repente veniet perditio eorum, & ruinam utriuſque quis novit?* tam videlicet ejus qui detrahit, quàm illius qui aurem accommodat detrahenti.

Officii tui eſt viſitare languentes, noſſe domos matronarum, ac liberos earum, & nobilium virorum cuſtodire ſecreta. Officii tui ſit, non ſolum oculos caſtos ſervare, ſed & linguam. Numquam de formis mulierum diſputes; nec quid agatur in alia,

domus alia per te noverit. Hippocrates adjurat diſcipulos ſuos, antequam doceat; & in verba ſua jurare compellit: extorquet ſacramento ſilentium; ſermonem, inceſſum, habitum, moreſque præſcribit. Quanto magis nos, quibus animarum medicinæ commiſſa eſt, omnium Chriſtianorum domos debemus amare quaſi proprias? Conſolatores potius nos in mœroribus ſuis, quàm convivas in proſperis noverint. Facile contemnitur Clericus, qui ſæpe vocatus ad prandium ire non recuſat.

Numquam petentes, raro accipiamus rogati. *Beatius enim eſt magis dare quàm accipere.* Neſcio enim quo modo etiam ipſe qui deprecatur ut tribuat, quum acceperis, viliorem te judicat: & mirum in modum, ſi eum rogantem contemſeris, plus te poſterius veneratur. Prædicator continentiæ nuptias ne conciliet. Qui Apoſtolum legit, *ſupereſt, ut qui habent uxores, ſic ſint, quaſi non habeant*; cur virginem cogit ut nubat? Qui de monogamia Sacerdos eſt, quare viduam hortatur ut digama ſit? Procuratores & diſpenſatores domorum alienarum atque villarum, quomodo poſſunt eſſe Clerici, qui proprias jubentur contemnere facultates? Amico quippiam rapere, furtum eſt: Eccleſiam fraudare, ſacrilegium eſt. Accepiſſe quod pauperibus erogandum eſt, & eſurientibus plurimis; vel cautum eſſe velle, vel timidum, aut (quod apertiſſimi ſceleris eſt) aliquid inde ſubtrahere, omnium prædonum crudelitatem ſuperat. Ego fame torqueor, & tu judicas quantum ventri meo ſatis ſit; Aut divide ſtatim quod acceperis: aut ſi timidus diſpenſator es, dimitte largitorem, ut ſua ipſa diſtribuat. Nolo ſub occaſione mea ſacculus tuus plenus ſit. Nemo me melius mea ſervare poteſt. Optimus diſpenſator eſt, qui ſibi nihil reſervat.

Coëgiſti

Coëgiſti me, Nepotiane chariſſime, lapidato jam virginitatis libello, quem ſanctæ Euſtochio Romæ ſcripſeram, poſt annos decem rurſus Bethleem ora reſerare, & confodiendum me linguis omnium prodere. Aut enim nihil ſcribendum fuit, ne hominum judicium ſubiremus, quod tu facere prohibuiſti: aut ſcribentes noſſe cunctorum adverſùm nos maledicorum tela torquenda. Quos obſecro ut quieſcant, & deſinant maledicere. Non enim ut adverſariis, ſed ut amicis ſcripſimus. Nec invecti ſumus in eos qui peccant, ſed ne peccent monuimus. Neque in illos tantum; ſed & in noſmetipſos ſeveri judices fuimus. Volenteſque feſtucam de oculo alterius tollere, noſtram prius trabem ejecimus. Nullum læſi; nullius nomen ſaltem deſcriptione ſignatum eſt. Neminem ſpecialiter meus ſermo pulſavit. Generalis de vitiis diſputatio eſt. Qui mihi iraſci voluerit, ipſe de ſe quòd talis ſit, confitebitur.

AN ACCOUNT OF THE BOOKS Referr'd to in the foregoing DIRECTIONS.

I Shall divide them into Three Claſſes, for a Reaſon which will preſently diſcover it ſelf.

1. Thoſe that relate to the Duty of the Clergy, mentioned p. 2. of which ſome one or more ought by all means to be ſeriouſly peruſed, are

D. *Chryſoſtomus de Sacerdotio.*

D. *Gregorii Nazianzeni Apologetica Oratio.*

Theſe two Pieces may be found amongſt their reſpective Works, in *Greek* and *Latin*. But there is a *Greek* and *Latin* Edition of them both together, printed at *Cambridge* in *Octavo* in 1712. with preliminary Diſſertations by Mr. *Hughes*, and alſo with the Notes of Mr. *Hughes* on St. *Chryſoſtom*, and Mr. *Thirlby* on St. *Gregory Nazianzen*.

D.

D. *Hieronymi Epiſtola ad Nepotianum.* It is printed in theſe Papers.

Gregorius Magnus, P. de Cura Paſtorali. 'Tis printed amongſt his Works. But it has been alſo printed alone ſeveral times. The beſt of thoſe Editions, that I know of, is in *Octavo, Lond.* 1629.

Biſhop *Burnet's Paſtoral Care.* It has been printed three times. In the laſt Edition there are ſome Additions. It may be convenient for the Student to forbear reading the late Preface, as being forein to his preſent Deſign.

Mr. *Herbert's Country Parſon.* Any Edition will ſerve.

Mr. *Dodwell's* firſt *Letter of Advice.* That Gentleman publiſhed Two of them: But I propoſe the reading of only the Firſt. Any Edition will ſerve.

I take it for granted, that the Student is furniſhed with our Church's Offices of Ordination,

2. Thoſe that contain poſitive, dogmatical and controverſial Divinity, and are recommended and referred to from p. 9. to p. 22. are

Dr. *Clarke's Demonſtration of the Being and Attributes of God.*

----------his *Diſcourſe concerning the unchangeable Obligations of Natural Religion, and the Truth and Certainty of the Chriſtian Revelation.*

Theſe Two Books are commonly called Dr. *Clarke's Boyle's Lectures.* Each of them has been three times printed. In the Third Edition they are joined together in One Volume. There are ſome Alterations made in the Third Edition, and it has been reduced to a ſmaller

Bulk and Price: But yet I ſhould rather prefer the Firſt or Second Edition.

Mr. *Hoadly's Reaſonableneſs of Conformity.*

----------*Defence of it.*

----------of *Epiſcopal Ordination*, with a *Reply* to Dr. *Calamy's Introduction.*

Any Edition will ſerve. The Third, in which all of them are printed together, is the cheapeſt.

Dr. *Jenkin's Reaſonableneſs and Certainty of the Chriſtian Religion.* The beſt Edition is in Two Volumes in *Octavo*, *Lond.* 1708.

Mr. *Nelſon's Companion for the Feſtivals and Faſts of the Church.* This Book has often received new Additions. There is little or no Alteration in ſeveral of the late ones. The Eighth was publiſh'd a few Months ſince.

Biſhop *Pearſon* on the Creed. I believe the Author never made any Additions or Alterations ſince the Third Edition, which was printed in 1669. The Ninth Edition has a Table of the Texts explained, and an Alphabetical Index of the moſt material Heads.

Mr. *Plaiſere's* Appello Evangelium *for the true Doctrin of the Divine Predeſtination, concorded with the Orthodox Doctrin of God's Free Grace, and Man's Free Will*, in *Octavo*, *Lond.* 1652. I know of no other Edition.

Biſhop *Wake's Commentary on the Church Catechiſm.* The Third Edition is improved.

Dr. *Whitby's Paraphraſe with Annotations on the New Teſtament*, in Two Volumes. The Third Edition is the moſt improved.

The Two general Syſtems, written by Foreiners, and pretty often quoted, are

Fr.

Fr. Turretini Inſtitutio Theologiæ Elenchticæ. This, with ſome other Tracts, is printed in Four Volumes in *Quarto*, *Lugd. Bat.* 1696.

Bb. à Limborch Theologia Chriſtiana. I know no Difference between the *Folio* Editions.

As for my own Papers, mentioned p. 19, 20, 21, 22. 'tis no great matter what Editions are uſed.

3. The Caſuiſtical and Practical Writers, referred to p. 22, 23. are

Dr. *Barrow*'s *Engliſh* Works. Either of the *Folio* Editions will ſerve.

Dr. *Hammond*'s *Practical Catechiſm.* 'Tis in the Firſt Volume of his Works. Tho' an *Octavo* Edition will ſerve as well.

Mr. *Kettlewell*'s *Meaſures of Obedience.*

----------of *the Sacrament.*

Theſe Two Books have received Additions. So that any Edition ſince the Time of his Death, which was on *April* 12. 1695. contains (I preſume) all that he left.

----------of *Chriſtian Prudence in trying Times.* I think it never came to a Second Edition.

Biſhop *Sanderſon*'s *Caſes of Conſcience.*

----------*de Obligatione Conſcientiæ.*

----------*de Juramenti Promiſſorii Obligatione.*

Any Edition will ſerve.

Dean *Stanhope*'s *Chriſtian's Pattern*, being his Tranſlation of *Thomas à Kempis*'s Book *de Imitatione Chriſti.* I take the later Editions to be better than the former ones.

Arch-Biſhop *Tillotſon*'s *Sermons* publiſhed in his Life time, either in *Folio* or *Octavo.*

The Works of the Author of the *Whole Duty of Man*, either in *Folio* or in *Octavo.*

'Twill

'Twill now be eaſy for the Student to give a near Gueſs at the Time which 'twill coſt him to go through the Method preſcribed in the foregoing *Directions for Studying a General Syſtem or Body of Divinity.*

The Books relating to the Duty of the Clergy are Preparatory; and conſequently what Time is ſpent in the Peruſal of them, muſt not be reckoned.

The Third Sort, to which alſo he may add Mr. *Nelſon*'s Book, are ſuppoſed to employ him on thoſe Days, which are ſpent in God's more immediate Service, *viz.* the Lord's Days, *&c.* And the Method propoſed p. 22, 23. is manifeſtly ſuch, that he needs not fear being over burden'd in the Proſecution of it.

But the principal Queſtion is, what Time the Peruſal of the Second Sort will coſt him, if he follows the *Directions* I have given. In order to his Satisfaction I obſerve, that all the Books are to be read either *quite* or *almoſt* through, except Dr. *Whitby's Annotations*, and the Syſtems of *Turretin* and *Limborch*; and I ſhall ſubjoin a Table, whereby 'twill appear, how much of each of theſe Three Books is to be read.

Dr. WHITBY's *Firſt Volume of* Annotations.

		refer'd to	
The General Preface, *Sect.*	1---8	*Pag.*	12
	9		14
	10		11, 13
	11		12
	12, 13		11

Prefatory

Prefatory Diſcourſe concerning the Four Goſpels, *Pag.* 10
Appendix to *Matth.* 26. 16
Preface to St. *Mark*, St. *Luke*, and St. *John*, 10

referr'd to

His Second Volume.

General Preface, *Sect.* 2---15. *p.* 11
Preface to 1 *Cor.* from *Sect.* 6. to the End, 17
Appendix to 2 *Cor.* 6 18
Appendix to 2 *Theſſ.* 1. 17
Preface to the Epiſtle to the *Hebrews.* 4

referr'd to

TURRETIN's *Syſtem.*

Locus 2	*Queſtio* 7, 9, 10		*p.* 13
4	*queſt.* 10------17		18
9	13		16
10	4		17
12	2---5		19
14	10, 11		16
15	1, 2, 4, 5, 6, 16		18
19	28		20

referr'd to

LIMBORCH's *Syſtem.*

Lib. 3	*Cap.* 21, 22		*p.* 16
	27, 28		14
4	1----14		18
5	71		20
	80---84		18
6	4----9		19

referr'd to

Upon

Upon the Whole, about 127 *Folio* Pages of Dr. *Whitby*, about 264 *Quarto* Pages of *Turretin*, and about 142 *Folio* Pages of *Limborch*, are referr'd to. So that the Reader may now give a very near Gueſs, what time 'twill coſt him to go through a General Syſtem or Body of Divinity according to the Method preſcrib'd. Every particular Man is beſt able to judge of his own Abilities and Leiſure; but ſurely no Man can think, I have propoſed an overgreat and unreaſonable Task.

The END.